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Part I

A GRAMMAR
OF THE
PERSIAN TONGUE;

DESIGNED FOR THE USE OF HIGH SCHOOLS
IN THE BOMBAY PRESIDENCY; AS ALSO
FOR SELF-INSTRUCTING STUDENTS
IN GENERAL.

BY

PESTANJI COOVARJI TASKAR.

PART I.—ACCIDENCE.

رنج پيهوده پري پر که گزيني راحت
کار پيهوده کني پر که نشيني بي کار

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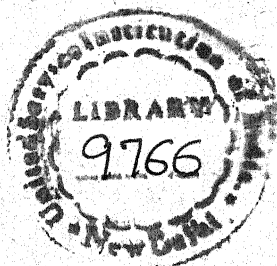
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PREFACE.

THE chief object of writing this book, in the face of several grammars and manuals already in the hands of young students, is to facilitate, as much as possible, the so-called difficult and dry portion in the study of the simplest and most elegant Persian language. The mention of a word or two by way of illustration creates a sort of disgust in the minds of young students, and an utter abhorrence in those of the more advanced. In order to remove that tedium and dryness I have introduced a good many quotations (in prose as well as in poetry) from the works of the best classical writers, such as Sa'adi, Jalāl'oddin Rūmī, Hāfez, Ferdosi, Jāmi, Qā'āni, Kāshafi and others. I have omitted unnecessary and useless subjects, which, instead of creating a taste for the study of the language or imparting to students any substantial knowledge of it, prove to be a sort of hindrance, nay, compel them, to their great disappointment, to give up the idea of studying it at all.

The numerous quotations, it is hoped, will fairly initiate the students in the language, and will lessen the difficulty which they meet with during their college career. To make the book intelligible to

students of every standard (from the fourth up to the seventh) of all the high schools, I have made use of plain and simple English. In rendering the Persian quotations into English I have, as far as possible, kept to their literal translation.

In preparing this book I had the honour to consult the Arabic Grammars of E. H. Palmer, Esq., and Dr. Duncan Forbes, Shekarestān of Sir William Jones, and the English Grammar of Richard Hiley, Esq. The present book will be followed by a second part containing Syntax, Figures of Speech, and Prosody.

Any suggestions or corrections sent to me for the future improvement of the book will be received with many thanks and meet with every consideration.

PESTANJI C. TASKAR.

Bombay, 10th March 1882.

REVIEW.

This is a serviceable Persian Grammar for beginners, embodying all the necessary rules and omitting certain pedantic or superfluous distinctions of no practical value, although very often indulged in by compilers who consider it meritorious to scrape together a great number of rules and exceptions, tending as much to confuse as to instruct the puzzled student; also the usual table exhibiting the changes assumed by certain letters, when connected with others, which appals him, is here altogether omitted, because actually unnecessary, all the so-called ligatures being given in a few lines with sufficient brevity and at the same time the necessary clearness of explanation. On the other hand, in the latter portion of the book the articles on the Properties of Letters, Derivatives, Compound words, and Broken Plurals, have been dealt with a little more copiously than in some other grammars, and will often be referred to by students when composing their exercises or reading their lessons.

The possible objection that in this Grammar the rules are illustrated by Persian couplets, even before the student has learnt to distinguish the various parts of speech from each other, may be met by the reply, that English translations are always added to the couplets, and that although no perfect understanding of them is possible until all the parts of speech have been studied, the only point aimed at, namely, an accurate illustration of the rules, is nevertheless thus attained, and they are better impressed upon the memory than by means of only a few dry and otherwise meaningless words as examples, imparting no sentiment or maxim fit to captivate attention. If the author has erred in this point he has very good authorities on his side, who followed the same plan, and considered that after a book of this kind has once been studied through, it is not to be laid by, but to be perused again and again with the new lights gained, when the said couplets will gradually become perfectly intelligible, not only with reference to the rules they were respectively intended to elucidate, but in every other way also.

The author of this Grammar is not conceited enough to believe himself infallible, nor is the writer of these lines, who would always prefer to give to young men, trying to make themselves useful even in the now almost overstocked market of Persian Grammars, words rather of encouragement than of disappointment.

(Signed) E. REHATSEK.

Khetwadi (Khambatta Lane), 24th March 1882.

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The following are the orthographical expedients adopted for the sounds of vowels in the pronunciation of words:—

a is pronounced as the first a in *America*.

ă „ a in *fall*.

o „ a in *fate*.

i „ i in *pin*.

o „ o in *note*.

oo „ oo in *fool*.

Reading Room

Library holds over 100,000 volumes, including serials, on all centuries, on all subjects. While the principal emphasis is on defence, there are also different vistas of world biographies, reference, and manuscripts for the reading room. The reading room is well stocked with material. Library was

Defence Courses

The institution runs regular courses for officers of the Indian Army in preparing for the entrance and for the entrance to the Defence Services School, Staff College. Over 1000 students and well-re

Journal is the official journal in the country, appeared in 1871, and in an effort to express the views of the people, not looked upon as a mere journal, the Journal in the past, without regard to its place in the Armed Forces, propriety and quality.

Strategic Studies

The Centre for Strategic Studies, while Centre for Strategic Studies, have been merged with the Centre for Strategic Studies (USI-CS3) with a view to conducting research in the field of strategic studies, and to provide a platform for the exchange of views and information.

PERSIAN GRAMMAR.

PART I.

ACCIDENCE. صرف

SECTION I.

Letters and Symbols used in Writing.

1. The Persian language is written and read from the right hand to the left; and its alphabet consists of thirty-two letters, all of which are regarded as consonants (حروف صکیم).

ALPHABET.

ا	الف	alef	ص	صاد	săd
ب	بي	be	ض	ضاد	zăd
پ	پي	pe	ط	طوئي	to,e
ت	تي	te	ظ	ظوئي	zo,e
ث	ثي	se	ع	عين	ain
ج	جيم	jim	غ	غين	gain
چ	چيم	chim	ف	في	fe
ح	حي	he	ق	قاف	qăf
خ	خي	khe	ک	کاف	kăf
د	دال	dăl	گ	گاف	găf
ذ	ذال	zăl	ل	لام	lăm
ر	ري	re	م	ميم	mim
ز	زي	ze	ن	نون	noon
ژ	ژي	zhe	و	واو	wăw
س	سين	sin	ه	هي	he
ش	شين	shin	ي	بي	ye

2. In the composition of a word, all the letters written in the table, except ا, د, ذ, ز, ر, and ظ, do not retain their whole form, but only the first part of each of them with their distinguishing points are used. As an illustration, several letters are written below with their respective part forms:—

(ا) ع, (د) ص, (ذ) ش, (ز) چ, (ر) ب,
(ظ) ق, (ا) م, (د) ك, (ذ) ق, &c.

Students should, at the same time, notice that all the letters of the Alphabet, coming at the end of a word, do not alter in shape whatsoever.

3. The peculiarity of the seven letters ا, د, ذ, ز, ر, and و is that they are never joined to the letters following them, as داور—مرگ.

4. The letter ث, which the Arabs pronounce like 'th' in 'thorn,' has in Persian the same sound as س or s in 'sorrow'; as عمرو لیت Ámr le, is, a proper name.

5. The letter ز, when it is imperceptible, is, sometimes, written with two dots, as ز and pronounced like ت; as معاملر ma, āmalā or معاملة ma, āmalat.

I have purposely omitted giving the peculiar pronunciation of each of the letters, simply because, it is but a fruitless attempt to write down on paper the exact pronunciation or sound of the letters of a language, and, especially, of a language like

Persian or Arabic. Neither a dictionary nor a grammar, however perfect it may be, can give the true pronunciation of these letters ; but it can be learned from the mouth of a Persian only.

CLASSIFICATION OF LETTERS.

6. The subsequent writers of the Arabic as well as Persian grammar have tried to divide the letters into several divisions, which seem to me to be of no importance in the study of the language, except a few which may be of some use for a student to make himself familiar with some of the technicalities used in writing a Persian Dictionary. Students, therefore, are suggested the advisability of perusing this article once for ever, and passing over it, unless they find that an University examiner is hard enough to trouble the mind of the young candidates by asking them to answer questions on subjects as unnecessary as this Classification.

The letters are classified in the following different ways:—

(a) The letters are, according to their possessing or not possessing the dots or points, (نقط noqat, plural of نقطه noqta, a point) divided into two classes, viz., (1) منقوطه or معجمه, dotted, and (2) غير منقوطه or مهمله, undotted.

(b) The منقوطه or dotted letters are, according to the position of their dots, sub-divided into (1) فوقاني, letters dotted above, and (2) تحتاني, letters dotted below.

(c) The dotted letters are further sub-divided, according to the number of dots they possess, into

(1) **موحده**, letters with one dot, (2) **مثنات**, letters with two dots, and (3) **مثلث**, letters with three dots.

(d) As the letters of the Persian Alphabet are but a combination of two languages, viz., the Ancient Persian and the Arabic, they are divided, according to the countries to which they belong, into (1) **تازي**, Arabic letters, and (2) **عجمي**, Persian letters. The letters which are purely Persian (**عجمي**) are four in number, viz., **پ, د, ژ, گ**. If any one of these letters occurs in a word, the word containing it is considered to be purely Persian. The eight letters **ق, ع, ظ, ط, ض, ص, ح, ث** are purely Arabic; hence a word used in the Persian language, containing any one of these letters, is regarded as borrowed from Arabic. The remaining twenty letters are common to both the languages.

(e) It is clear from the fourth division that the Arabic Alphabet consists of twenty-eight letters; and these twenty eight letters are, then, divided by the Arabs into two classes, according as the letter **ل** of the Arabic definite article **ال**, when prefixed to a noun, is sounded distinctly or assumes the sound of the initial letter of the noun following it. When **ال** is prefixed to those words which begin with any one of the following fourteen letters, **ث, ت, ل, ط, ظ, ض, ص, ش, س, ز, ر, د, ذ**, the **ل**

of the article assumes the sound of the initial letter of the noun; thus **النور**, the light, pronounced as an-noor and not al-noor. To these fourteen letters the Arabs have given the name **شمسي**, solar, because the Arabic word for 'the sun' is **الشمس**, pronounced as ash-shams and not al-shams; the letter **ش** being one of the above fourteen letters and **ل** assuming the sound of the initial letter **ش** of the word **شمس**. The remaining fourteen letters are called **قمرى**, lunar, because the Arabic word for 'the moon' is **القمر**, pronounced as al-qamar and not as aq-qamar, in which the initial letter of the word **قمر** is one of the remaining fourteen letters and **ل** retains its own sound. The reason, however, assigned for this division of letters, does not seem to be proper and valid, inasmuch as the distinguishing terms are obviously dependent on one's own taste. The old writer, who distinguishes **ز, ر, د, ث, ت** from other letters by the term **شمسي**, has no more right to call them **شمسي**, than a subsequent writer if he were to call them **نورى**, bright, in the place of **شمسي**, solar.

(f) Lastly, the same twenty-eight letters are divided, according to their names and the orthography of those names, into three classes, viz.,
 (1) **مكتوبى** (2) **ملغوظى** (3) **مسرورى**.

The names of the Masroori letters are written with two characters, and they are twelve in number,

viz., قا, ظا, طا, ز ا, ر ا, خا, حا, ثا, تا, با, يا, and هـ. They are called Masroori because the ending alef is not pronounced, but the letter ع is pronounced in its stead, not as a long vowel, but as a short vowel 'zir.' Since both ا and ع are silent in pronunciation, the letters are called Masroori (from سر secret).

The names of the Malfoozi letters are written with three characters, and they are thirteen in number, viz., سين, ذال, دال, جيم, الف, كاف, قاف, غين, عين, ضاد, صاد, شين, and لام. The names of the Maktoobi letters are also written with three characters, but the difference between the Malfoozi and the Maktoobi letters is that the initial and the final of the names of the Maktoobi are the same. They are three in number, viz., واو, نون, and ميم. As the names of the letters of the last two classes are pronounced and written with three letters, the former of the two is called Malfoozi and the latter is called Maktoobi.

ORTHOGRAPHICAL SYMBOLS.

حروف علت Vowels.

7. I have already noticed in the first article that the Persian letters are all reckoned as consonants. But as the consonants cannot be sounded fully without the aid of the vowels, the Persians have used three signs, which are called three primitive vowels.

The technical expression for them is حركات ثلاث (the three movements), because these signs, as it were, move the consonants in pronunciation.

The first of these vowels is named زبر 'Zabar,' and is placed thus — above a consonant. Its own sound is that of a short *u* as pronounced in the word *tub*, or that of the first *a* in the word *America*. The Arabic equivalents for زبر are فتحة 'fatha,' and نصب 'nasb,' and a consonant movable by this vowel is called مفتوح maftooh, or منصوب mansoob.

8. The second is called زیر 'Zir,' and is written thus — below a consonant. Its sound is that of *a* in the word *fate*. The Arabic equivalents for زیر are كسرة 'kasra' and جر 'jarr'; and a consonant movable by this vowel is called مكسور maksoor, or مجرور majroor.

9. The third primitive vowel is termed پیش 'Pish,' which is placed thus — over a consonant. Its sound is that of *o* in the word *note*. The Arabic equivalents for پیش are ضم 'Zamma,' and رفع 'Raf, a'; and a consonant movable by this vowel is called مضموم mazmoom, or رفوع marfooa.

10. Besides the above said three short vowels, the Persians have used three letters of their alphabet, viz., ا, و, and ی as long vowels. The sound of alef is that of *a* in the word *fall*; the sound of و is that of *o* in the word *move*; and the sound of ی is that of a long *e* in the word *me*.

The Symbol Jazm ۛ.

11. When a consonant is movable by one of the primitive vowels, it is said to be متحرک Motaharrek, 'moving.' But when it is without a vowel it is called ساکن Sāken, 'resting' or 'inactive.' As for an instance, in the word مردک mardak, the letter م is متحرک, ساکن is ساکن, د is متحرک, and ک is ساکن. This symbol ۛ called جزم, which means 'cutting off,' is placed over the consonant which is ساکن, inactive. As a rule the last letter of every word used in the Persian language is ساکن.

The Symbol Tashdid ۛ.

12. When a consonant is doubled, the mark of reduplication, called تشدید tashdid which signifies 'strengthening,' is written over it. A letter marked over by the sign of reduplication is called مشدد Moshaddad, 'strengthened' or doubled.

The Symbol Madda ۛ.

13. In the case of two alefs coming in the beginning of a word (اب), the second alef is written curved over the first (آب). The curved alef is called مده madda, 'prolongation,' and shows that the first alef over which it is placed is ممدوده mamdooda, 'prolonged.'

The Symbol Tanwin ۛ.

14. The sign called تنوین tanwin, which signifies 'giving the ن sound,' is formed by doubling the

primitive vowel of the last letter of an Arabic word. The use of tanwin is very much limited in Persian. A few words of the Arabic origin are used (having, at the end, one alef with a tanwin over it, which signifies, in Arabic, the sign of the objective case,) as adverbs in the Persian language ; as :—

Nouns.	Forms used in Persian.
قصد Intention,	قصداً Intentionally.
عهد A purpose,	عهداً Purposely.
اتفاق Happening,	اتفاقاً Accidentally.
طوع Compliance,	طوعاً Willingly.
كره Aversion,	كرهاً Reluctantly.
خصوص Particular,	خصوصاً Especially, particularly.
حال The time present,	حالاً Now. At present.
يقين Certainty,	يقيناً Certainly.
مطلق Universal,	مطلقاً Altogether, absolutely.
قطع Cutting,	قطعاً In no shape, not at all.
ظاهر Apparent, external,	ظاهراً Apparently.
مثل Resembling,	مثلاً For example.
اصل Origin,	اصلاً Originally.
غالب Overcoming,	غالباً Probably.
مجموع Collected,	مجموعاً Totally.

The Symbol Wasla. ۛ

15. In Persian as well as Arabic, when two Arabic nouns happen to be connected together by the article **ال**, the alef of **ال** is elided in pronunciation or assimilated with the last letter of the first word, which is generally movable by 'Zamma.' To show this elision or assimilation, the alef is marked over by the symbol called **ۛ** wasla, 'union.' As for an instance **عَبْنُ الْمَلِكِ**, pronounced as ebno'l-malek, and not ebno'-al-malek.

The Symbol Amza. ۛ

16. The symbol amza is but a curved alef. Its sound is that of a short alef, as in the word **اَئِمَّة** a,amma, chiefs or Imams. If a word end in the imperceptible **ۛ**, and if it happen to govern another adjective or noun, the symbol **ۛ** called **ۛ** or **ۛ** amza or hamza, with a zir, is used over that final **ۛ**, instead of a zir, which is the usual mark of government, (*vide* §§ 45, 47). As **خَانَةٌ مِنْ**; in which case its sound is that of *e* in *ebb*. Amza, with a zir below it, is also used instead of **ي**, which is the sign of singularity, at the end of a word terminating to an obscure **ۛ**, as **گوربۛ**, gorba,i, a cat, or **نَامۛ** nāma,i, a letter; in which case its sound is that of *i* in *ink*. When a substantive ending in alef or waw takes **ي** (the sign of the singular number), the **ي** of singularity is marked over by an Amza; as **دَانَاۛي** dānā,i, a wise man, **پَرِيرُوۛي** pari-roo,i, a fairy-faced woman.

The Perceptible and Imperceptible z.

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17. When *z* at the end of a word is preceded by a letter which is movable by a short vowel zabar, it loses its sound; as in نام pronounced nāma, and not nāmah (a letter): in this case it is called هـاي ماختفي Hā,e-mokhtafi, the obscure or imperceptible *h*. It is sounded, however, in د dah, ten, and all its compounds, م mah, great, and ک kah, small; but not sounded in ک ke or چ che, who or which. When at the end of a word, it is preceded by any of the long vowels و, ا, ي it is generally sounded; as کوه kooh, a mountain, شاه shah, a king, and تيره tih, a forest; in this case it is called هـاي ملفوظي Hā,e-malfoozi, sounded or perceptible *h*. A little more practice, however, in reading, will enable a student to distinguish a perceptible from an imperceptible *z*.

,

18. In pure Persian words, when the letter و is preceded by خ (movable by 'fatha') and followed by alef, it loses entirely its own sound, as in خواب pronounced khāb and not khawāb, خواجه khāja and not khawāja, خواهم khāham and not khawāham; in this case the waw is called واو معدولر waw-e-ma, adoola, *i.e.*, waw passed over (in pronunciation). Waw is also termed واو اشمام ضمير waw,e-eshmam,

e-zamma, that is, waw having but a smell of 'zamma' or 'pish' and not its own long sound; as in the words خود khod, خور khor, خوراک khorak. In خویش, خویشان, خویشتن, however, waw loses its sound entirely.

Abjad Notation.

19. The Persians have borrowed from the Arabs a system of numerical computation by the letters of the alphabet. The Arabs seem to have used this alphabetical reckoning probably to record dates of historical events. The numerical order of the letters, however, differs entirely from the alphabetical order; and as this order cannot easily be remembered, the letters are grouped into eight words. I have given below the order in which the letters are arranged, with the corresponding number placed above each of them, and also the words, to enable a student to keep the numerical values in memory. The value increases, from one to ten, by one, from ten to hundred, by ten, and from hundred to thousand, by hundred.

40	30	20	10	9	8	7	6	5	4	3	2	1
ا ب ج د ه و ز ح ط ي ك ل م ن												
كلمن				حطي				روز				ابجد
Kalman.				Hotti.				Hawwaz.				Abjad.
1000	900	800	700	600	500	400	300	200	100	90	80	70 60
س ع ف ص ق ر ش ت ث خ ذ و ض ظ غ												
ضعف				تخذ				قرشت				سغنص
Zazag.				Sakhaz.				Qarshat.				Sa,afas.

The four Persian letters, viz., پ, چ, ژ, گ, have the same numerical value as their kindred Arabic letters, viz., ب, ج, ز, ک. No orthographical symbols whatever are taken into consideration, while reckoning by the foregoing system. The mode of recording any event is not to write down simply the letters in order, but to form a word or a sentence, such, that the sum of the numerical values of all the letters contained in the word or sentence, amounts to the year in which the event happened. Poets, also, very often compose beautiful verses, giving dates for the death of their patrons, friends, or relations. The following verses written by one of the poets, for the date of the death of Hafez, one of the most celebrated poets of Persia, will best illustrate the subject in hand:—

چراغ اهل معنی خواجر حافظ
که شمعی بود از نور تجلی
چو در خاک مصلی یافت منزل
بجو تاریخش از خاک مصلی

“Khāja Hafez was the lamp of the spiritual, and a candle kindled by the divine light. Since he found his habitation in the land of Mosallā (*i.e.* he was buried there), find the date of his death from ‘khāk, e-mo-sallā.’”

The numerical values of all the letters contained in خاک مصلی will, according to the Abjad notation, amount to 791, the year (Mahomedan) in which the poet died.

CHANGES OF LETTERS.

20. No definite rules can be given as to an interchange of letters, inasmuch as they seem to be, more or less, changed by the mouths of the vulgar or illiterate persons; as for an instance, we often hear from them *توزیع* for *توجیر*, a subscription, or *دماق* for *دماغ*, brain, or *خواب* for *خواو*, sleep. But this much can be said that when the Arabs came to use several Persian words in their language, and as they could not pronounce those four letters which were not found in their own Alphabet, they were obliged to Arabify a certain number of words, containing *چ*, *ژ*, *گ*, *پ*, by changing them into those of their own.

They have changed *پ* into *ف* or *ب*, as *فارس* for *پارس*, *تبریز* for *تبریز*, *پیل* for *فیل*, *پارس* for *پارس*, *چ* into *ج*, as *کج* for *کج*, *ژ* into *ز*, as *پچشک* for *بز شک*, *گ* into *خ* or *ج*, as *لجام* for *لجام*, *کثر* for *کثر*, *فرسنگ* for *فرسنگ*.

SECTION II.

Substantives, Adjectives and Pronouns.

21. The Persian as well as the Arabian grammarians have considered three parts of speech only — *اسم* *esm*, the noun, *فعل* *fe,el*, the verb, and *حرف* *harf*, the particle. Under *Noun*, they have included *Substantives, Adjectives, and Pronouns*;

and under *Particle*, they have included *Adverbs*, *Prepositions*, *Conjunctions*, and *Interjections*.

22. اسم is divided into اسم خاص *esm, e-khās* Proper noun, and اسم عام *esm, e-ām*, Common noun. اسم عام is sub-divided into:—

اسم ذات *esm, e-zāt*, abstract noun.

اسم جنس *esm, e-jens*, name of *materials*.

اسم ظرف *esm, e-zarf*, name of *place*.

اسم اعداد *esm, e-a, adād*, name of *numbers*.

اسم فاعل *esm, e-fā, el*, name of *agency*.

اسم الجمع *esmo' l-jam, a*, collective noun.

اسم مصدر *esm, e-masdar*, verbal noun.

اسم صفات *esm-e-sefāt*, name of a class of living beings.

23. A *proper noun* is the name of one individual; as the particular name of a person, place, sea, river, mountain, &c., as, سعدی, تهران, بکر اسود, البرز, فرات.

24. A *common noun* is the name which is given to every thing of the same kind or class; as مرد, درخت, شهر, شیر.

25. An *abstract noun* is the name of a quality considered apart from the object in which it is found; as, جمال, خشم, عشق.

26. A *name of material* denotes a substance; as, ابریشم, شکر, زر.

27. *A name of place* denotes the place where some action is performed; as, *مسجد*, *مطلع*, *مقتل*, *مشرق*, *مغرب*.

28. *A name of numbers* is *صد*, *د*, *یک*, *هزار*.

29. *A noun of agency* denotes the doer of an action; as, *روند*, *گویند*.

30. *A collective noun* denotes a number of individuals united together as a whole; as *گروه*, *امت*.

31. *A verbal noun* is the name of an action. It is formed in the following ways:—

(a) Infinitive itself is used as a verbal noun; as, *ساقیا آمدن عید مبارک بادت* "O, Cup-bearer! may the coming of the new year be blessed to thee."

(b) The past tense of a verb is used as a verbal noun; as,

هم مرده از روزگار دراز
شد از گفت من نامشان زنده باز

"It has been a long time that they are dead; but their names are revived by my saying (i.e., by my writing this work called *Shah-nama*)."

(c) The past participle of a verb is used as a verbal noun; as,

بزرگي سراسر بگفتار نيست
دو صد گفتار چون نيم کردار نيست

"Greatness does not consist in (a man's) speaking, when out of two hundred sayings, he does not act according to fifty of them."

(d) A verbal noun is formed by adding the termination ار to the past tense of a verb; as,

گفتار، دیدار، کردار، رفتار.

اول اندیشه و انگهی گفتار

پای پیش آمدست پس دیوار

"Thinking must precede speaking, as a foundation does to a wall."

(e) The root of a verb is used as a verbal noun; as, رنجیدن و سوختن, رنج و سوز.

سوز دل بین که ز بس آتش اشکم دل شمع

دوش بر من ز سر مهر چو پروانه بسوخت

"Look at the burning of my heart! that owing to the intense heat of my tears, the heart of the candle, last night, burnt itself, like a moth, out of love for me."

(f) A verbal noun is formed by adding ه to the root of a verb; as لرزیدن, لرزه, خندیدن, تیر و کمان را دیدم از دست خندیدن. "I saw the bow جوان افتاده و لرزه بر استخوان

and the arrow falling down from the hand of the young man, and trembling coming on his bones."

(g) A verbal noun is formed by adding *ش* to the root of a verb; as, *دېش*, *دېنش*, *آفرينش*, *آفریدن*, *آفریدن*, *دادن*, *آمرزش*, *آمرزیدن*.

فریدون فرخ فرشته نبود
 زمشک و زعنبر سرشته نبود
 بداد و دېش یافت آن نیکوئی
 تو داد و دېش کن فریدون توئی

"Blessed Faridun was not an angel, nor he was composed of a musk and ambergris; but he got that good name by justice and liberality; be thou liberal and just and thou art a Faridun."

32. *A name of a class of living beings* indicates the whole class of animals or any single individual of which the class consists; as,

حيوان ، دواب ، طیور ، مگس ، مور

جنس . Gender.

33. *Jens*, gender, is the distinction made in nouns to show whether the persons or things of which we speak are male, female, or neither. In Persian, like English, animals are divided into two classes or sexes, viz., male and female. Things without life are of no sex whatever. The grammatical term for the male sex is *جنس مذکر* *Jens, e-*

Mozakkar, the masculine gender; and for the female sex, جنس مؤنث Jens e-Mo,annas, the feminine gender. Sometimes تذکیر tazkir and تانیث ta,anis are used respectively for the masculine and feminine.

34. The gender of the names of human beings is determined by employing separate terms for each sex; as, مرد a man, زن a woman. But the gender of the names of other creatures is, generally, determined by prefixing or suffixing the terminations نر (male) and ماده (female) to the names; as, گاؤنر or نرگاؤ a bull, گاؤماده or مادهگاؤ a cow.

(a) Arabic masculine substantives used in Persian, form their feminine gender after the Arabic rule, that is, by adding the obscure ة to them; as, والد a father, والدة a mother, معشوق a lover, معشوقة a beloved.

گل در بر و می در کف و معشوقه بکامست

سلطان جهانم بچنین روز غلامست

"The rose is in my bosom, wine in my hand, and my beloved is yielding to my wishes; on such a day even the king of the time is but a slave of mine."

(b) In like manner, Turkish masculine names, used in Persian, form the feminine after the Turkish manner, that is, by having ـم added to them; as, بیگ, خان a nobleman or a lord, خانم a lady,

a prince, پیکم , a princess. I do not think it out of place, however, to mention that these are, perhaps, the only Turkish feminine forms found in the Persian language.

Number عدد .

35. In Persian there are two numbers, عدد واحد Adad,-e-wāhed, the singular, and عدد جمع Adad,-e-jam,a, the plural.

36. Names of human beings, and all the names of animals, except those of small insects, form the plural number by adding the termination ان to the singular; as, مرد , a man, مردان , men; گاو , a bullock, گاوان , bullocks.

گاوان و خران بار بردار
بر ز آدمیان مردم آزار

"Bullocks and donkeys that carry loads are better than oppressive men."

(a) Names of living beings ending in the obscure *z*, add ان to form the plural; but the final *z* of the singular is changed into گ as, پرند *z*, a bird, پرندگان , birds. تشنه , a thirsty man, تشنگان , thirsty men.

کس نبیند که تشنگان حجاز
بر لب آب شور گردآیند

"None will see the thirsty people of Hejāz gathering on the bank of a (stream of) saltish water."

(b) Names of living beings ending in ا and و add ان to the singular, to form the plural number, having, at the same time, the letter ي between the singular names and the plural termination; as دانا, a wise man, دانايان; پريرو, a fairy-faced woman, پريروييان; خوبرو, a handsome person, خوبروييان.

طلب کردم ز دانايان يکي پند
مرا گفتند با نادان مپيوند

"I asked the wise men for an advice; they advised me not to keep the company of the foolish."

عيب سعدي مکن اي خواجر اگر آدمي
کادمي نيست که ميلش بپريروييان نيست

"Do not find fault with Sa,adi, O lord, if thou art a man, because there is not a single man who has no inclination for the fairy-faced beauty."

37. All the names of inanimate objects and a few names of insects, form the plural by adding ها to the singular; as, غار, a pit, or a hole, غارها; گلستان, a rose garden, گلستانها; مور, an ant, مورها.

شوند مورها در او تمام مار سرخ رو
که بر جهندش از گلو چو مارها ز غارها

"The ants in it become like red snakes, and they burst out from its mouth like serpents from the holes."

تا خار غم عشقت آویخته در دامن
کو تر نظری باشد رفتن بگلستان ها

"So long as the thorns of the sorrows of thy love have caught hold of the skirt (of my garment), it is meanness (on my part) to go to rose gardens."

(a) Names of the parts of a living body form their plural by adding *ها* to the singular, as لب, a lip, دست, a hand, سر, a head, دل, a heart, *دست ها*, *سر ها*, *دل ها*.

ای مهر تو درد لبها و ی مهر تو بر لبها
و ی شور تو در سرا و ی سر تو در جانش

"O thou! thy love is in our hearts and thy seal is on our lips; a great excitement of thy love is in our heads and thy secret is in our souls."

چنانکه دست بدست آمدست ملک بیا
بدستهای دیگر همچنین بخوابد رفت

"As this kingdom has come down to us from hand to hand, so it will pass to other hands also."

(b) Names of lifeless things ending in the obscure *ه* add *ها* to form the plural number; but the final *ه* is omitted; as لاله, a tulip flower, *لاله ها*; *ژاله*, a dew-drop, *ژاله ها*; *پیاله*, a cup, *پیاله ها*.

ز خاک رستر لاله ها چو بسدین پیاله ها
ببرگ لاله ژاله ها چو در شفت ستاره ها

“Tulips, grown up on the soil, appear like cups made of corals, and dew-drops, on the leaf of a tulip flower, are like the stars in a twilight.”

But if the final *z* be *ملغوظي*, ‘sounded,’ it is retained before the plural termination; as, *چا*, a pit, *چاها*, *کو*, a mountain, *کوها*.

38. Modern Persian writers of India form the plural according to one of the Arabic rules of the formation of the plural number, *i. e.*, by adding the plural termination *ات* to names (of both the Arabic and Persian derivations) of the feminine gender; as, *نوازش*, a favour, *نوازشات*.

Sometimes the letter *ي* is inserted between the singular names and the plural termination; as, *نقل*, a narrative, a copy, *نقلیات*.

(a) When the singular substantives end in the imperceptible *z*, the final *z* is changed into *ج* when they take the plural termination; as, *قلعہ*, a castle, *میوہ*; *نامجات*, a letter, *نامر*; *قلعجات*, a fruit, *کارخانہ*; *میوجات*, a factory, *کارخانجات*.

It cannot be out of place, herewith, to write briefly the mode of distinguishing genders in Arabic, so that students may well be acquainted with these barbarous plural forms. In the distinction of gender, the Persian language follows the order of

nature. In Arabic, on the contrary, all names of animate or inanimate objects are either masculine or feminine. Generally the nouns of the feminine gender end in *ة*. On this rule, therefore, the Indian Persian writers, who seem to be more fond of using the artificial, and at the same time difficult, Arabic rules, in the structure of the Persian language, than the most natural and simple Persian rules, and thereby render it more difficult and unwieldy, have considered *نامر*, *مبوه*, *نوازش*, *قلعر*, &c., as the nouns of the feminine gender, and consequently added the feminine plural termination *ات* to them for their plural.

39. Before concluding *Number*, I must draw the attention of the students to this important point that the great prose writers and poets of Persia, sometimes, do not observe these rules; we find, in their works, names of lifeless things forming the plural by *ان*, and those of living beings forming the plural by *ها*; as

برگ درختان سبز در نظر هو شیار

هرورقی دقتریست معرفت کردگار

"In the eyes of a wise man, every leaf of green trees is a book of divine knowledge."

بچنگ بستر چنگها بنای هشته رنگها

چکاوها کلنگها تذر و با هزارها

"The larks, the cranes, the pheasants, and the nightingales have held in their talons the harps, and have suspended bells in their necks."

بیا زوان توانا و قوت سردست
خطاست پنجهٔ مسکین ناتوان بشکست

"It is sinful to break the hand of the poor and invalid by our powerful arms and strong hands."

Case. حالت

40. *حالت* Hālat, which, literally, signifies "a state," is the form of a noun or pronoun to express its relation to other words. In Persian there are no particular case-inflections for nouns or pronouns; but they can be inflected by prefixing or suffixing certain simple particles, such as prepositions, interjections, &c., to them.

41. For *حالت فاعلی* hālat, e-fā, eli, the nominative case, a noun or pronoun does not require any particle, but remains as it is; as, *من گفتم*, I said.

42. *حالت مفعولی* hālat, e-maf, ooli, the accusative case, like the nominative, is formed without adding any particle to a noun or pronoun. But when a noun in the accusative case is rendered definite or emphatical, the particle *را* is added to it; as, *من اسپی خریدم*, I purchased a horse.

من همان اسپ را که شما پریروز دیدم بودید خریدم

I purchased the same horse which you had seen the day before yesterday.

43. The particle *را* or *ب* is required by a noun or pronoun to be in the *حالت مفعولی*, the dative case;

as *They said to* *بیر مردی را گفتند چرا زن نکنی*
 an old man "Why dost thou not marry?"

شنیدم که در وقت نزع روان
 بهرمز چنین گفت نوشیروان

"I have heard that, on the last breath of life,
 Naoshirwan said thus to Hormoz."

In poetry, we sometimes find *با* the sign of the
 dative case; as,

ای صبا با ساکنان شهر یزد از ما بگوي
 کای سرحق ناشناسان گوي میدان شما

"O Zephyr! say, from me, to the inhabitants of
 the city of Yazd, 'May the head of the ungrateful
 be the ball of your playing-ground.'"

44. *hālat, e-jarri*, the ablative case of
 a noun or pronoun is formed by prefixing any of
 the prepositions *در*, *از* (sometimes without *ه*)
 &c. to it. As, *از مرد*, from a man; *ب بتیغ*, by a
 sword; *در خانه*, in a house.

45. *hālat, e-ezāfat*, the genitive
 case is formed by placing two substantives by each
 other, the *مضاف*, *Mozāf*, governing noun or the
 thing possessed coming first, and *مضاف الیه*
Mozāf-e-alaye, the noun governed or the possessor

coming last. The ending letter of the first noun is marked below by **كسرة اضافة** (the vowel zir, of relation or government), which, strictly speaking, refers to the noun governed or the noun which is in the genitive case; as, **پسر وزیر**, the son of the minister; in this case the word **وزیر** is in the genitive case, and the mark of government refers to it.

If the governing word ends in **ا** or **و**, the letter **ي** is added, before it takes the mark of relation; as, **دانا ي زمان**, Dănăye-Zamăn, the wise man of the time; **روي من** Rooye-man, my face. If the governing word ends in the obscure **ز**, the amza, with a zir, is used over the letter **ز**, instead of the kasra of relationship below it. As, **نامه کاوس** Năma, e-Kăoos, the letter of Kăoos. In case of two substantives united together so as to be used as a compound substantive, the mark of government is omitted; as, **صاحب دل**, Săhebdel, a good, pious man, originally **صاحب دل**, the master of heart, *i.e.*, a man who can control his own passions, and not be led astray by them.

46. The vocative case of a noun or pronoun is formed by prefixing an interjection, such as **اي** or **يا** to it; as, **اي دوست**, O friend! **يا مرد**, Oman!

In poetry the vocative is, sometimes, formed by suffixing one alef to a noun; as,

رموز مصلحت ملک خسروان داند
گدای گوشه نشینی تو حافظا مخروش

"The kings can know the secrets of the state affairs: O Hafiz, do not cry out, because thou art but a solitary mendicant."

Sometimes a noun is used in the vocative case without any particle added or prefixed to it; as,
O دوستان دختر ز تو بهر زمستوری کرد
the daughter of vines (*i.e.* wine) repented for her confinement. As an illustration, I give the declension of a Persian noun مرغ *morg*, a bird.

Singular.

Plural.

Nom.	مرغ a bird.	مرغان birds.
Acc.	{ مرغ } the bird.	{ مرغان } the birds.
Dat.	مرغا to a bird.	مرغانرا to birds.
Ab.	از مرغ from a bird.	از مرغان from birds.
Gen.	مرغ — of a bird.	مرغان — of birds.
Voc.	ای مرغ O bird!	ای مرغان O birds!

Adjective. صفت.

47. صفت *Sefat*, an adjective, is a word used with a noun to denote some quality or attribute belonging to the person or thing represented by that noun. In Persian, an adjective is preceded by

the substantive which it qualifies. The noun thus qualified by an adjective is called موصوف mausoof; and the last letter of the mausoof takes

کسرۀ اضافت, the mark of government, below it; as, روز روشن rooz,e-raushan, a bright day.

When the noun qualified ends in the imperceptible ز, the amza, with a zir below it, is placed over the

ز instead of the mark of government. As بادۀ بادۀ bādā,e-talkh, the bitter wine.

When the noun qualified ends in ا or و, the letter ع is added to it, before it takes the mark of government, as

روي خوب, a beautiful face; پاي لنگ, a lame foot.

Comparison of Adjectives.

48. Like English, there are two degrees of comparison in Persian, اسم تفضیل esm, e-tafzil, the comparative degree, and صفت مبالغه sefat,e-mobālaga, the superlative degree.

49. The positive state of form is the simple quality (صفت محض sefat, e-mahz) itself, and is therefore not a degree; as, خوب, good, کوتاه, short.

50. The comparative degree, which expresses a greater degree of the quality than the positive, is formed, in Persian, by adding the termination تر to

adjectives; as, بهتر, behtar, better. The English *than* after a comparative degree is expressed in Persian by the preposition از or *as* —

خشم دانا که آفت جانست
بهتر از دوستی که نادانست

“The wise enemy, though he is the danger of our life, is better than a foolish friend.”

اگر عاقل بود خصم تو بهتر: . که با نادان شوی یار و برادر

“It is better that thou shouldst have a wise enemy, than that thou shouldst be a friend and brother of a fool.”

The adjective *به*, good, is sometimes used without the termination *تر*, as an adjective of the comparative degree, and is followed by از or *as*, نان جو خوردن و نشستن بر که کمر زرین بستن “It is better to eat a barley bread and sit (contentedly) than to gird up our loins with a golden belt and stand in service.”

چون در تو نمیتوان رسیدن
به زآن نبود که تا توانم
بنشینم و صبر پیش گیرم
دنباله کار خویش گیرم

“When it is impossible to reach thee, there will be nothing better than that, as far as possible, I shall sit down and adopt patience, and apply myself to my own work.”

51. The superlative degree, which expresses the highest degree of the quality, is formed by adding the termination **ترین** to the positive; as, **بر**, good, **بهتر**, better, and **بهترین**, best. Like English, the superlative is followed by *of*, which is not expressed by a preposition, but by 'zir,' the sign of the genitive case; as,

مثنوی المعنوی جلال الدین رومی بهترین
مثنویات است

"The spiritual masnavi of Jalālo'ddin, e-Roomi is the best of the masnavis."

In a few cases, adjectives add **ین**, the contracted form of the superlative termination **ترین** as **بر**, good, **کهر**, small, **کر** or **بهین** **بهترین**, **بهتر**, **مهر** or **کهین** **مهرترین**, **مهر**, great, **مهر**, **برترین** or **برترین**, **برتر**, high, **بر** or **بهین**.

ز سعی صدر نامور مهین امیر دادگر
کز و گشوده باب و درز حصن و از حصارها

"By the labour of the celebrated minister, the just and the greatest amir, the gates of castles and fortresses are opened (*i.e.* they are conquered)."

52. Unlike the Persian language, there is only one degree of comparison in Arabic; let it be called comparative or superlative. The comparison of Arabic adjectives used in Persian, therefore, is effected in both the ways, the Persian as well as the Arabic.

53. After the Persian manner, the comparative and the superlative degrees are formed by adding the terminations *تر* and *ترین*, respectively, to the Arabic adjectives of three or more than three letters; as, *فصل*, excellent, *فصلتر*, *فصلترین*; *فاضل*, mean, *خسيس تر*, *خسيس ترین*; *فاضل*, virtuous, *فاضلتر*, *فاضلترین*.

نہ بخشم این ملک را الا بخسيس ترین بندگان

"I shall not confer this empire on any one but the meanest of my servants."

يکي از ملوک بي انصاف پارسائي را پرسيد
که کدام عبادت فاضلتر است

"One of the unjust kings asked a pious man—what prayer is more virtuous?"

54. According to the Arabic rule, the comparative or the superlative degree of a triliteral adjective is formed by prefixing one alef to it; as, *حسن*, beautiful, *احسن*, more or most beautiful.

(a) The initial letter of the adjective becomes *ساکن*, when it takes the alef of the comparative or the superlative degree before it.

55. The comparative or the superlative degree of the adjectives of more than three letters is formed by first reducing them to the triliterals or the root-forms, and then prefixing one alef to them; as, *عالم*,

learned, اصوب ; اعلّم , righteous, صواب
 great, اكبر , short, little (the root-
 form is اقلّ), قليل , mean, اذلّ .

حافظ زجان محب رسول است و آل او
 براي سخن گواست خداوند اكبرم

“Hafez is a friend of the prophet and his family;
 for this statement the greatest God is my witness.”

سر جمله حيوانات گویند که شیر است
 و اذلّ جانوران خر

“They say that the chief of the animals is a lion,
 and the meanest of the creatures is an ass.”

In order to understand this last article thoroughly
 well, it is necessary that the student should be
 acquainted with the measures of the Arabic words
 (*vide* § 149.)

ضمير Pronoun

56. Zamir, a Pronoun, is a word used in-
 stead of a noun, to avoid its repetition, as,

زني ميرفت مردی اورا دید و بیی او
 روان شد

“A certain woman was walking (in the road); a
 man saw her and went after her.” (Here, اورا
 and او, her, are pronouns.)

57. In Persian, Pronouns are divided into the following classes:—

- 1 اسم ضمير Esm,e-Zamir, Personal.
- 2 ضمير موصول Zamir,e-Mausool, Relative
- 3 اسم استفهام Esm,e-Estef,hām, Interrogative.
- 4 اسم اشاره Esm,e-Eshāra, Demonstrative.
- 5 اسم تنكير Esm,e-Tankir, Indefinite.
- 6 ضمير مشترك Zamir,e-Moshtarek, Reflexive.

Personal Pronouns.

58. In Persian, personal pronouns are of two kinds, viz. (1) ضمير منفصل Zamāyer,e-Monfasal, Detached or Regular Personal Pronouns; (2) ضمير متصل Zamāyer,e-Motassal, Pronominal suffixes, or attached pronouns.

59. The Detached Personal Pronouns are three; namely, من, I; تو, thou; او or آن, he, she or it. They have two numbers, the singular and the plural; and three persons in each number; namely, متکلم Motakallem, the *first* person, represents the speaker; مخاطب mokhātab, the *second* person, represents the person spoken to; and او or آن, غایب gāyeb, the *third* person, represents the person or thing spoken to, or absent.

60. Personal Pronouns have five cases, as will be seen from the following:—

متکلم First Person من .

<i>Singular.</i>	<i>Plural.</i>
Nom. من "I."	ما "we."
Acc. مرا "me."	مارا "us."
Dat. مرا "to me."	مارا "to us."
Abl. از من "from me."	از ما "from us."
Gen. من — "my," "of me."	ما — "our," "of us."

مخاطب Second Person تو .

<i>Singular.</i>	<i>Plural.</i>
Nom. تو "thou."	شما "you."
Acc. ترا "thee."	شما را "you."
Dat. ترا "to thee."	شما را "to you."
Abl. از تو "from thee."	از شما "from you."
Gen. تو — "thy," "of thee."	شما — "of you," "yours."

غایب Third Person او — آن .

<i>Singular.</i>	
Nom. آن , او "he, she, it."	
Acc. آنرا , او را "her, him, it."	
Dat. آنرا , او را "to him, her, it."	
Abl. از آن , از او "from him, her, it."	
Gen. آن — او "his, her, its."	

Plural.

No.	ایشان , اوشان , آنها	"they."
Acc.	ایشانرا , اوشانرا , آنها را	"them."
Dat.	ایشانرا , اوشانرا , آنها را	"to them."
Abl.	ایشان , اوشان , از آنها	"from them."
Gen.	ایشان - اوشان - آنها -	"of them," "their."

N. B.—The letters *و* of *تو* and *ن* of *من* are dropped down in the dative as well as the accusative case.

61. In poetry and even in a good classical prose, the third personal pronoun *او* takes the form *وي* ; as,

درختیکر تلخست وي راسرشت
گرش در نشاني بباغ بهشت

"If thou plantest the tree, which is naturally bitter, in the garden of Paradise."

چون بنماز برخواستند بیشتر ازان کرد کمرارادت

او بود تاظنی صلاحیت در حق وي زیادت شود

"When they got up for a prayer, he (the pious man) prayed for a longer time than what his desire would allow, so that the good opinion, in his behalf, may be increased."

62. The Pronominal suffixes, or the Attached Pronouns, are of two kinds ; namely (1) the pronominal suffixes attached to substantives ; (2) the pronominal suffixes added to verbs.

63. Pronominal suffixes added to substantives are:—

<i>Singular.</i>	<i>Plural.</i>
1. م / "my."	1. مان "our."
2. ت / "thy."	2. تان "your."
3. ش / "his, her, its."	3. شان "their."

They represent the regular personal pronouns in the genitive case, as, کتابِ من = کتابِ من, my book; کتابِ تو = کتابِ تو, thy book; کتابِ او = کتابِ او, his book; کتابِ ما = کتابِ ما, our book; کتابِ شما = کتابِ شما, your book; کتابِ شان = کتابِ شان, their book.

زگیر مردم چشم نشسته درخونست

"Owing to my weeping, the pupil of my eye is in blood."

بیا که با سر زلفت قرار خواهم کرد

که تا سرم نرود بر ندارم از قدمت

"Come, I will make with thy ringlet an agreement, that I shall not lift up my head from thy foot, unless it will go away (*i.e.* unless I shall die)."

صبا زان لولی شنکول سرمست

چرا داری آگهی چون است حالش

"O Zephyr, what news hast thou got from that intoxicated sprightly girl, and what is her condition."

عمر تان بادا مدام اي ساقيان بزم جم
گر چر جام ما نشد پر مي يدوران شما

"O, cup-bearers of the assembly of Jamshid, though my cup was not filled up with wine in your assembly, may your life be perpetual."

همي رقتم و کوفتم مغز شان

"I was going and knocking out their brain."

The grammatical technicalities for the first, second and third persons singular pronominal suffixes are
تاي خطاب اضافت mim, e-ezāfat, شين ضمير اضافت
tā, ye-khatāb, e-ezāfat, and shin, e-zamir, e-ezāfat, respectively."

64. The pronominal suffixes added to verbs are:—

Singular.

Plural.

1. م /

1. يم

2. ي

2. يد

3. د /

3. ند - ند

They are added to verbs to denote their persons ;
as, آرم (the root form of آوردن to bring), I shall bring, آري, thou wilt bring, آرد, he will bring, آريم, we shall bring, آريد, you will bring, آرند, they will bring.

The technicalities for the first and second persons singular pronominal verbal suffixes are
ميم متکلم mim, e-motakallem, and ياي خطابي yā, e-khatābi, respectively.

65. The pronominal suffixes ش ت م are often added to substantives or even adjectives to denote the dative or the accusative case of their corresponding detached personal pronouns; as,

چو مستم کرده مستور منشین

چو نوشم داده زهرم منو شان

“When you have made me drunk, do not sit under the veil; when you have given me honey, do not make me drink poison.”

ای شاهد قدسی که کشد بند نقابت

وی مرغ بهشتی که دهد دان و آب

“O holy beloved, who will loose the knot of thy veil? And O heavenly bird, who will give thee grain and water?”

خوشا شیراز و وضع بی مثالش

خداوند! نگهدار از زوالش

“Happy be the city of Shiraz and its unparalleled situation! O God, preserve it from destruction!”

In these three verses مستم — آبت — زوالش are equal, in meaning, to مست مرا — آب ترا — زوال او را .

The grammatical technicalities for م ت ش and ش , in such cases, are میم مفعولی *mim, e-maf, ooli*, تای مفعولی *tā, e-maf, ooli* and شین مفعولی *shin, e-maf, ooli*, respectively.

66. Again, the second and the third person pronominal suffixes ت and ش are added to

the persons of a verb, where they correspond to the dative or accusative case of the detached personal pronouns او and تو as, گفتم اورا = گفتمش, I told him or said to him; دیدم ترا = دیدمت, I saw thee.

بامدادان پدر چنان دیدش

پیش داماد رفت و پرسیدش

"Early in the morning, the father saw her so, went to his son-in-law and asked him."

در راه عشق مرحله قرب و بعد نیست

می بینمت عیان و دعا میفرستمت

"In the path of love, a journey cannot be short or long; I see thee clearly and send thee my compliment."

These suffixes ـت and ـش are also termed grammatically شینی مفعولی and تایی مفعولی.

Relative Pronouns.

67. ضمیر موصول, the relative pronoun, refers to some noun, pronoun or phrase going before.

In Persian the relative pronouns are two; viz. (1) که, who, or that, applicable to living beings as well as inanimate things, and used for both the numbers; and (2) چه, which, applied only to inanimate objects; as,

آن بیک نامور که رسید از دیار دوست
آورد حرز جان ز خط مشکبار دوست

"That celebrated messenger, who arrived from the country of my friend, brought me an amulet (as it were) for my life, in shape of the musky (fragrant) letter from the friend."

کسانیکه بامن درین منزلند

نه بینم که چون من پریشان دلند

"I do not find others who live with me, in this street, so distressful as myself."

درختی که اکنون گرفتست پای

به نیروی مردی برآید زجای

"The tree, that has just now struck its roots, can be pulled out by the strength of a man."

درین امید بسر شد دروغ عمر عزیز

که آنچه در دل هست از دم فراز آید

"My dear life, alas! is passed away in this hope, that, what is in my heart, may approach me (*i.e.* may be fulfilled)."

68. The compound relative pronouns "whoever," and "whatever" or "whosoever" and "whatsoever," are expressed, in Persian, by هر که and هر چه or هر آنکه and هر آنچه, respectively.

هر که سیمای راستان دارد

سر خدمت بر آستان دارد

"Whoever has got the countenance of the true, lays down his head of obeisance on the threshold."

هر آنکه تخم بدی کشت و چشم نیکی داشت

دماغ پیوده پخت و خیال باطل بست

“Whosoever sowed the seeds of vice and expected to get virtue, is said to have entertained foolish thoughts and wrongful imaginations.”

هر چه رود بر سرم چون تو پسندی رواست
بنده چه دعوي کند حکم خداوند راست

“Whatever befalls me is allowable, if thou approve of it ; what can a slave claim for ? It is for my master to command.”

جهانرا سر بسر در خویش مي بین
هر آنچه آن آخر آید بیش مي بین

“Look for the whole world in thy ownself ; think before, whatsoever will come last.”

Interrogative Pronouns.

69. An Interrogative Pronoun is used in asking questions. In Persian there are, in all, four interrogative pronouns, some of which are used as nouns as well as adjectives.

(1) *کہ*, who, (Dative and Accusative *کرا*) is applicable to human beings only, and is used in both the numbers. It is never used as an adjective.

(2) *کدام* or *کدامین*, which or what, is used for animate as well as inanimate objects, and is applicable to all the genders and numbers. It is used both as an adjective as well as a noun.

(3) *چه*, (Dative and Accusative *چرا*) which or what, is used as a noun as well as an adjective ; it is applicable to living beings and inanimate objects, and to all the genders and numbers.

(4) چند , how many or how much, is used as an adjective, a noun or an adverb. When it is used as an adjective or an adverb, it comes before a noun or a verb. It is always in the plural number, when it is used as an adjective or a noun. It is applicable to all the genders. When *که* and *چه* are joined to the verbs *است* , *اند* , *ام* , they omit the last *s* and take *ی* in its stead; as, *کیست* , *کیم* , *چیست* , *کیند* , *چیند* .

The uses of the interrogative pronouns, mentioned above, can well be exemplified by the following:—

اللہ اللہ کہ تلف کرد و کہ اندوخته بود

“O God, O God, who squandered and who had gathered (it).”

بگو مرا تا کہ بودم پدر

کیم من بتخم از کدامین گهر

“Tell me who my father was, who I am by origin, and from what stock I am?”

می خواره و سرگشته و رندیم و نظر باز

وانکس کہ چو مانیبست درین شهر کدماست

“We are drunkards, madmen, profligates and lovers; who is that person, in the city, that is not like us?”

بزرگان کدامند و سالار کیست

“What great men there are, and who the chief is?”

چه گفت آن خداوند تنزید و وحی

“What did that lord of the Qoran and the heavenly message say?”

تا در ره پیری بچه آئین روی ایدل

باری بغلط صرف شد ایام شبایت

“The time of thy youth is, at least, passed away in a wrong way; let us see, O heart, in what way thou conductest thyself in old age.”

کای فرومایر این چر دندانست

چند خائی لبش نه انبانست

“That O mean-spirited man, what teeth are these, how much wilt thou chew her lip? It is not a leather.”

“How many Arabic books did you read?” چند کتاب عربی را مطالع کردید

این اسپ تازی را بچند خریده ئید و بچند
“For how much have you purchased this Arabic horse, and for how much will you sell him?” خواہد فروخت

Demonstrative Pronouns.

70. Demonstrative Pronouns are sometimes used with nouns and sometimes without. When used with nouns they are adjectives; without nouns they are regarded as pronouns.

71. In Persian there are two demonstrative pronouns, namely, این, this and آن, that. این denotes an object near to the speaker, and is grammatically termed اسم اشاره قریب آن denotes an object more distant, and is termed

اسم اشاره بعید

72. When they are used as adjectives, they always precede the noun to which they belong, and are applicable to all genders and numbers. When they are used as pronouns they form the plural in the same way as the nouns, that is, if they are used for inanimate objects their plural forms are اینها and آنها, respectively; but if they are used for living beings their plural forms are اینان and آنان, respectively.

73. In poetry when the particle بر is prefixed to این or آن, the vowel ا is changed into د to avoid a hiatus between the particle بر and the pronoun این or آن, as, بدین, بدان.

The foregoing articles on the demonstrative pronouns can well be illustrated by the following:—

آن امامانیکر کردند اجتهاد

رحمت حق بر روان جملہ باد

“May the mercy of God be on the souls of all those Emams (the religious chiefs) who endeavoured to expound the Qoran.”

این ہر ہیچست چون می بگذرد

بخت و تخت و امر و نہی و گیر و دار

“All these, viz., the (good) fortune, the throne, the order, the prohibition, and the clamour of the combatants, are but nothing when they disappear.”

آن کس کہ بقرآن و خبر زو نرہی

آنست جوابش کہ جوابش ندہی

"The (proper) answer for that person, over whom you cannot get a success in (the argument of) the Qoran and its tradition, is that you should not answer him (at all)."

درویش و غنی بندۀ این خاک درند
و آنان که غنی ترند محتاج ترند

"The poor and the rich are the slaves of this dust of the door; those that are more rich are more needy."

یکی را از آنان که غدر کردند بامن دوستی بود

"One of those who turned out treacherous had friendship with me."

کشند اینان بدین شکل و شمایل
بدعوی داریش صف در مقابل

"These (*i.e.* the Egyptian beauties) may stand with their beautiful feature and abilities of mind and body, in a row, in opposition to him, *i.e.* Joseph to claim their own superiority (over him)."

74. The pronoun آن with or without the particle از, when it comes before a personal pronoun in the genitive case, means "belonging to or the property of;" as,

ماه کنعانی من مسند مصر آن تو شد
وقت آنست که بد رود کنی زندانرا

"O my moon of Kan, an (*i.e.* O Joseph), the throne of Egypt has become thy property; now it is the time to bid farewell to thy prison."

تا نغلت فیہ من روحی شنیدم شد یقین
بر من این معنی که ما زان و ئیم اوزان ماست

"Since I heard (this verse of the Qoran, viz.) 'I (i.e. God) blew in him (i.e. Adam) out of my spirit,' I understood well the meaning of 'we belong to Him and He belongs to us.'"

زرو نعمت اکنون بده کان تست
که بعد از تو بیرون ز فرمان تست

"Give (in charity) gold or wealth now, when it is thine (i.e. belongs to thee); because after thee (i.e. after thy death) it is out of thy power."

75. The adjective این when it is prefixed to روز, or شب, or سال, is changed into the form ام, as امشب = این شب, to-night or this night, امروز = این روز, to-day or this day, امسال = این سال, this year, i.e. the current year.

ساقیا امروز می نوشیم فردا را که دید

"O cup-bearer, to-day we shall drink wine; who has seen to-morrow?"

چہ شبست یارب امشب که ستاره بر آمد
که دگر نہ عشق خورشید و نہ مهر ماء دارم

"Whata night is to-night, O God, that a star rose, (by which) I shall have no more love for the sun or the moon."

آن عامل سبب این دو صورت از شیخ
سوال کرد که در سال گذشتہ کفایت بسیار کردم
و مال وافر آوردم عقوبت کشیدم و اِمسال مال
کم آوردم و تربیت دیدم

“That officer asked the reason of these two happenings from the Shaikh, that in the last year I was very frugal and had brought an immense wealth, but I was punished ; this year I brought a less amount of wealth, but I received favours (from the King.)”

این is often used for “the latter” and آن for “the former”; as—

ساقیا می بده و غم مخور از دشمن و دوست
که یکام دل ما آن بشد و این آمد

“O cupbearer, give me wine, and do not be grieved for a foe and a friend ; because according to the wishes of our heart the former is gone and the latter is come.”

گفتم صنم پرست مشو با صمد نشین
گفتا بکوی عشق هم این و هم آن کنند

“I said ‘Do not be an idol-worshipper, but sit with thy Lord.’ He said ‘In the street of love the latter as well as the former they have.’”

Indefinite Pronouns.

76. Indefinite Pronouns speak of living beings or things in a general manner. They are کس or کسی, some one or some person; هر کس, every

person ; چند تني (which is originally several bodies or persons) several individuals; all of these are applied to persons only. To these may be added هر , any or every ; يکي or يک , one or some one ; ديگر , another ; هريک , every one ; and چند , several or some ; all these are applied to living beings as well as things. The following quotations will best illustrate them :—

برنج و سعي کسي نعمتي بچنگ آرد

دگر کس آيد و ببرنج و سعي بردارد

“Some one person obtains a wealth by labour and effort ; some one else comes and takes it up without any trouble or effort.”

هر کس هنر خود مي ستايد

“Every one praises his own skill. (Every one thinks his own geese swans.)”

تني چند از مردان واقع ديدۀ را بفرستادند

“They sent several of the experienced men.”

هر بهاري را خزاني در پي است

“Every spring is followed by an autumn. (After Christmas comes Lent.)”

از يک گل بهار نمي شود

“One rose does not make a spring. (One swallow does not make a spring.)”

چو از قومي يکي بيدانشي کرد

نر که را منزلت ماند نر م را

"When one behaves rudely in a nation, no respect is left for the high or the low. (One scabbed sheep infects the whole flock.)"

يکي چون رود ديگر آيد بجاي
جهانرا نماند بي کد خدای

"When one goes away, another comes to his place; the world is not left without a master."

هر يکي را از اطراف بلاد حصه مرضي معين کرد

"He fixed on every one an approvable portion of his dominions."

سگ اصحاب كهف روزي چند
بي نيکان گرفت مردم شد

"The dog of the companions of the cave followed the pious for several days, and became a man. "

Reflexive Pronouns.

77. ضمير مشترک, a Reflexive Pronoun, literally signifies "a complex pronoun," because it is attached to the personal pronouns to render them emphatical. The reflexive pronoun of a more general use is خود *khod*, "self." It is used in the singular as well as the plural number, and is declinable like the personal pronouns; as, من خود, I myself; تو خود, thou thyself; او خود, he himself; ما خود, we ourselves; شما خود, you yourselves; ايشان خود, they themselves.

Singular or Plural.

Nominative.	خود
Accusative.	خود — خود را
Dative.	خود را
Ablative.	از خود
Genitive.	— خود

To this may be added خویش and خویشتی, though they are of less frequent use than خود. The following quotations will best illustrate the use of all the three abovesaid pronouns:—

تو با خود بپر تو شمر خویشتی

که شفقت نیاید ز فرزند و زن

“Take thy own provision with thyself (to the next world); because thy wife and children will not show any kindness to thee (after thy death).”

چو بینی یتیمی سر افکنده پیش

مده بوسه بر روی فرزند خویش

“When thou seest an orphan with a drooping head before (thee), do not give a kiss on the face of thy own child.”

همه جمال عیب خویشتینید طعن بر عیب دیگران مزنید

“(You) all are the carriers of your own blemishes: do not slander others for their faults.”

تو خود حیات دگر بودی ای زمان وصال

“O Time of Union, thou thyself wast a second life.”

من اگر نیکم اگر بد تو برو خود را باش
 هر کسی آن درود عاقبت کار کر کشت

"If I am bad or good, yet go and think for thyself;
 every one will reap at the end what he sowed."

SECTION III.

Verbs.

78. **فعل** *fe,el*, which literally means an action, is that part of speech which signifies to be, to do, or to suffer; as, **بودن** or **هستن** to exist; **کردن**, to do, **شدن**, to be.

79. In Persian, verbs are—(1) **جامد** *Jāmed* underivable, or unconjugable, *i.e.* those from which no other forms can be derived. They are compounded of Arabic or Persian adjectives or substantives and the auxiliaries; as, **غافل بودن**, to be negligent. Their conjugation, however, is but the conjugation of the second component, *i.e.*, of the auxiliary only. (2) **منصرف** *Monsaref*, convertible or conjugable, *i.e.*, those from which various forms of tenses can be derived; as, **رفتن**, to go.

80. Verbs are of two kinds, **فعل متعدی** *Transitive* or Active, and **فعل لازمی** *Intransitive* or Neuter. **متعدی**, *mota,addi*, which literally signifies "passing over," expresses action passing from an agent or a doer to some object; as, **او مرا زد**, he beat me. **لازمی**, *lāzami*, which literally signifies "necessary

or inseparable," expresses simply the necessary 'state' or 'condition' of the nominative; as, **من بودم**, I was; or 'action' confined to the agent; as **من رفتم**, I went.

81. Transitive verbs have two voices (**صیغہ**)*, viz., **صیغہ معروف**, known, or active, and **صیغہ مجهول**, unknown or passive.

فعل معروف *fe,el, e-ma,arooof*, transitive active or known, is a verb of which the subject is known as well as the object; as, **من آب خوردم**, I drank water. **فعل مجهول** *fe,el, e-Majhool*, transitive passive or unknown, is a verb of which the subject is not known; as, **سپاہی کشته شد**, a soldier was killed.

Infinitive Form. **صیغہ مصدر**

82. Infinitives, in Persian, always end in **دن** or **تن**. Those that end in **دن**, have either one of the long vowels **و**, **ی**, **ا** or one of the consonants **ت**, **ر**, **ز**, **ن**, **م** immediately before the infinitive termination; as, **آسودن**, **افتادن**,

***صیغہ** *siga*, means a form or mode. In Persian grammar it is used for a mood, voice, and tense; as, **صیغہ معروف** active voice, **صیغہ امر** imperative mood, and **صیغہ ماضی** past tense.

کندن , * زدن , پروردن , * سندن , رسیدن , * آمدن . Those that end in تن have one of the consonants ف , ش , د , س , before the infinitive termination. تاختن , بستن , و انباشتن , و کوفتن .

Tense. زمان

83. زمان Zamān, which literally signifies 'time,' is a term used to distinguish the time in which an action or state is represented. Every action is considered, with regard to 'time,' either as 'past,' 'present,' or 'future'; and, consequently, the Persians have reckoned three tenses only (ازمنه ثلاثه), viz., ماضی Māzi, Past; حال Hāl, Present, and مستقبل Mostaqbal, Future. Two of these three are sub-divided, by the later grammarians, into many more Simple and Compound tenses. Under the head ماضی or ماضی مطلق māzi motlaq (absolute past), they have included, (1) ماضی استمراری māzi estamrari, the past continuous; (2) ماضی قریب māzi qarib, the recent past or the perfect; and (3) ماضی بعید māzi ba'eed, the remote past or the pluperfect. Under the head, مستقبل , they have included مضارع mozare, the simple future (called by other grammarians the Aorist, or the Present Subjunctive) and متشکی motashakki, the future perfect.

84. Though the infinitive mood is regarded as the primary source of all the tenses, yet a few of them

* These are the only instances in which م and ز precede د .

come directly from a secondary source also. This is امر amr, the imperative form. Those that are formed from the imperative are the simple future and the present tense. Those that are formed from the infinitive are the past tense, the past continuous, the perfect, the pluperfect, and the future (promising).

85. In Persian there are two Active Participles only; اسم فاعل esm, e-fä, el, the Present or Imperfect, and اسم مفعول esm, e-maf, ool, the Past or Perfect.

The former of the two is formed from the Imperative, and the latter from the Infinitive.

Imperative Form صيغۀ امر .

86. There are two forms of the Imperative; حاضر or امر مجرد Amr, e-mojarred or häzer, the Simple Imperative, and امر مدامي Amr, e-modämi, the Imperative of continuance or duration. The latter sort of Imperative can be obtained by prefixing مي or هي to the Simple Imperative, as ميکن or هيکن continue to do.

حافظ اندر درد او میسوز و با درمان مساز

"O Häfez, continue to burn under his pain, and do not be reconciled to a remedy."

87. The simple imperative of a verb is formed by omitting دن or تی (the signs of the infinitive), from the infinitive, together with several changes of the letters preceding دن or تن .

The following are the changes of the letters, with an example for each :—

- (1) The letter خ is changed into ز — باز — باختن
 (2) ,, ش ,, — انبار — انباشتن در
 (3) ,, ف ,, — کوب — کوفتن و ب
 (4) ,, و ,, — نهایی — نمودن و ای
 (5) ,, س* ,, — کا — کاستن و ه
 رستن and خواہ — خواستن و جر — جستن
 — ر.

- (6) The letters س and ی are altogether omitted ; as, رسیدن , فرست — فرستادن
 زی — زیستن , رس —

- (7) The letters ن and ر are retained as they are ; as, کن — کندن , پرور — پروردن

88. I have tried to give below almost all the verbs that do not form their imperative according to the foregoing changes and are regarded as exceptions.

Exceptions to—

- (1) فروختن , شناس — “to know,”
 گسل — “to break,” گسیختن , فروش — “to sell,”
 دوختن † , سنج — “to weigh,” ساختن †
 دوش , milk.

* The instances given are the only cases in which س is changed into ه .

† Seldom used.

(2) “to become,” نوشتن و گرد— “to leave off,” هـشتن، نویس— “to accumulate,” آغاشتن و آغاش— “to exalt,” کشتن و ریس— “to spin,” رشتن و افراز— “to sow” کش— “to kill,” کشتن و کار—

(3) “to go,” رفتن و خسپ— “to sleep,” خفتن (3) — “to say,” گفتن و گیر— “to take,” گرفتن و رو— “to perforate,” سفتن و پذیر— “to accept,” پذیرفتن و گو— “to expand as a flower,” شگفتن و سنب— “to hear,” شنفتن * و شگف— “to dig,” باف— “to weave,” بافتن و کاو— “to split,” شکافتن .

(4) “to become,” شدن و بو— “to be,” بودن (4) — “to reap,” درودن و تنو— “to draw,” تزدودن و شو— “to neigh,” زدن و درو— “to sleep,” غنودن و شنو— “to hear,” شنودن *

(6) “to connect,” پیوستن و ده— “to give,” دادن (6) — “to pick up, collect,” بستن و چین— “to bind,” دیدن و جو— “to search,” جستن و بند— “to see,” آئی و آ— “to come,” آمدن و بین— “to rise, to get up,” خامادن و روی— “to grow,” رستن و خیز—

* Seldom used.

“to give birth to,” — زادن و آماي or اما — “to open,” — کشادن , زاي — “to spin,” — شوي — “to wash,” — شستن , ريس — “to create,” — آفریدن , شکن — “to break,” — شکستن — “to hear,” — شنو — “to break, split,” — گزیدن , شنو — “to choose,” — گسستن , گزين — “to sit,” — نشين , نشستن , گسل —

“to do,” — کردن , آور — “to bring,” — آوردن (7) — “to distress,” — آزدن , مير — “to die,” — مردن , کن — سپردن , افشار — “to press,” — افشردن , آزار — “to entrust,” — سپار — “to count,” — شمار — “to reckon,” — شمار —

Formation of Tenses.

89. اسم فاعل , The Present or Imperfect Participle, which expresses the continuance of an action, or action begun and not finished, is formed by adding the termination ان to the imperative or the root-form of a verb; as, گريختن (to fly), گريز , گريزان , flying.

90. اسم مفعول , The Past or Perfect Participle, which expresses the completion of an action, is formed by changing the letter ن of an infinitive into ة; as, رفتن (to go), رفته , gone.

91. مضارع , The Simple Future Tense, which expresses an action which is to come (though not

promising), is formed by adding the verbal pronominal suffixes to the imperative of a verb; as, انداختن (to throw) , اندازم , I shall throw, اندازي , thou wilt throw, &c.

92. حال , The Present Tense, which speaks of what is going on in the present time, is formed by prefixing the particle مي (sometimes همي) to the simple future tense of a verb; as, اندازم , I shall throw, مي اندازم , I throw.

از بهر بوسه ز لبش جان همیدم

"I give my life for a kiss on her lips."

93. * ماضي مطلق , The third person singular of the Past Tense, which represents an action as finished at some past time, is formed by omitting the final letter ن from an infinitive; as, آمدن , (to come), آمد , he came.

94. ماضي استمراري , The Past Continuous Tense, which represents an action as begun and still going on at a past time, is formed by prefixing the particle مي (sometimes همي) to the past tense of any verb; as, آمدم , مي آمدم , I was coming.

ز کرسی بخشم اندر آورد پای
همیگفت و میبجست هر زمان ز جای

* Other persons of the past tense are obtained by adding the verbal pronominal suffixes to the third person singular.

"He got up from the chair in anger; he was speaking and jumping, every moment, on the spot."

Sometimes the Past Continuous Tense of a verb is formed by adding **ی** to its past tense; as,

وقتی در سفر حجاز طایفه جوانان صاحب دل
بهم می بودند و قتها زمزمه کردند و بیتهای
محققانه خواندند

"Once, during my travel to Hajāz, several good young men were my companions; they were sometimes singing and reciting sophistical verses."

95. **مستقبل** , The Future (promising) Tense, which expresses an event or action which is to come (surely and certainly), is formed by prefixing the simple future of the verb **خواستن** (to wish), to an infinitive deprived of its **ن** , as, **آمد** , **آمدن** , **خواهد آمد** , he shall come. In poetry, however, we find the whole form of the infinitive; as,

کز خواهم شدن سوی ایران زمین
کز بینم مران باب با آفرین

"I will go to the country of Iran, so that I shall see my famous father."

رشکم آید که کسی سیر نظر در تو کند
باز گویم که کسی سیر نخواهد بودن

"I grow jealous, because some one will look at thee with satisfaction; but again do I say that none shall be satisfied."

96. **ماضي قريب**, The Perfect Tense, that represents an action or event which has only just now (or very recently) been completed, is formed by adding **ام**, **ئي**, and **است** (for the singular) and **ايم**, **ئيد**, and **اند** (for the plural) to the past participle of a verb. As, **نوشتن** (to write), **نوشته** (written), **نوشته ام**, I have written, &c. **نوشته است** (or **نوشته ئي**). Sometimes in poetry (never in prose) we find **استي**, **استم**, instead of **است**, **ئي**, **ام**. As, **شنیده است**, I have heard; **شنیده استي**, thou hast heard.

آن شنیدستی که در صحرای غور
بارسالاری بیفتاد از ستور

"Thou hast heard that in the desert of Goor the baggage of a chief fell down from the cattle."

شنیدستم که در دریای اعظم
بگردابی در افتادند باجم

"I have heard that in the great ocean they both fell in a whirlpool."

97. **ماضي بعيد**, The Pluperfect Tense expresses an action or event which was past before some other past action or event mentioned in the sentence and to which it refers. It is formed, in Persian, by adding the past tense of the verb **بودن** (to be) to the past participle of any verb. As, **باختن** (to play), **باخته بود**, he had played.

98. ^{ماضي متشكي} , The Future Perfect Tense denotes that a future action or event will be completed at or before another future action or event; and it is formed, in Persian, by adding the simple future of the verb ^{باشيد} (to be) to the past participle of a verb; as, ^{رسيدن} (to arrive), ^{رسیده باشم}, I shall have arrived.

99. A few other forms of Tenses are used, in Persian, in particular moods. They are:—

^{ماضي متمني} Māzi-Motamanni, the Optative Past, which shows the desire to do or suffer an action, is formed by adding ^ي to the first and third persons (singular as well as plural) of the past tense. It is generally preceded (sometimes in poetry the order is reversed) by the optative particles ^{کاش} or ^{کاشکي}. As,

کاشکي هرگز اين فرزند از عدم بوجود نيامدي
ومرا باوي انس والفت نبودي تا بسبب او
اين خون ناحق ريخته نشدي

“Would to God that this child had never come into entity from nonentity, and that I had not contracted his love and affection, so that this innocent blood would not have been shed!”

نام نشانه شد در تهمت و ملامت
اي کاشکي نبودي نام من و نشان هم

"My name became a mark of accusation and reproach; would to God that my name and sign were all lost."

فتاده در سر حافظ هوای چون توشه
کمینر بنده خاک در تو بودی کاج

"The love of a king like thee has fallen in the head of Háfēz; would to God that he was the meanest servant of the dust of thy door."

کاش کاناکر عیب من جستند
رویت ای دلستان بدید ندی

"Would to God that those who found fault with me had seen, O beloved, thy face."

The second person of this tense is never used in poetry or prose.

صیغۀ امکانی, The Potential Mood implies the possibility or duty to do an action. In it are found the following forms only:—

- | | | |
|----|-------------------|-----------------------|
| 1. | صیغۀ امکانی بمصدر | Potential Infinitive. |
| 2. | بماضی ایضاً | „ Past. |
| 3. | بمضارع ایضاً | „ Simple Future. |
| 4. | بکمال ایضاً | „ Present. |

The potential infinitive, past, simple future, and present are formed by prefixing the imperative, the past, the simple future, and the present, respectively, of توانستن (to be able) to an infinitive deprived of its ن. As, کردن (to do), کرد, it is possible to do; توانست کرد, he was able to do;

میتواند کرد , he will be able to do ;
تواند کرد , he is able to do.

In poetry, however, we find the whole infinitive forms.

The last three of the above forms can be expressed, in another way, by prefixing the past, the simple future, and the present, respectively, of the verb **بایستن** (to be necessary) to an infinitive deprived of its **ن**; but they always take their subject in the dative case. As, **اورا بایست کرد**, It was necessary for him to do ; **مرا باید کرد**, It shall be necessary for me to do ; **تو را می باید کرد**, It is necessary for thee to do.

To make the students well acquainted with the above forms, a few quotations, illustrating them, are given below :—

ترا تحمل امثال ما ببايد کرد

که هیچکس نزنند بر درخت بی بر سنگ

“It will be necessary for thee to put up with (the trouble of) persons like us ; because none will throw a stone on a tree which is fruitless.”

مباش بی می و مطرب بزیر چرخ کبود

کزین ترا نرغم از دل بدرتوانی کرد

“Do not be without wine and a musician under the blue sky (the world) ; because by this music thou wilt be able to remove sorrow from thy heart.”

توان بحلق فرو بردن استخوان درشت
ولي شکم بدرد چون بگیرد اندر ناف

"It is possible to gulp down a hard bone; but it will tear the belly when it will reach the navel."

شد رهزن سلامت زلف تووین عجب نیست
گراهن تو باشی صد کاروان توان زه

"Thy ringlet became a highway robber secure from danger, and this is not a wonder; because if thou be the highway robber, it is possible to plunder a hundred caravans."

گفت از دریچه چشم مکنون بایستی در
جمال لیلی نظر کردن

"He said 'It was necessary (for thee) to look at the beauty of Laylā from the corner of Majnoon's eye.'"

گفت پیشم بایستی کاست تا تلف نشدی

"He said 'It was necessary (for you) to sow wool, so that it would not have been destroyed.'"

آسمان بار امانت نتوانست کشید

قرع فال بنام من دیوانه زدند

"The sky was not able to bear the burden of the Deposit, and consequently they threw the voting-ballot on the name of me, who am foolish."

گفت سبحان الله با هزار پائی که داشت

چون اجلش فرارسید از بی دست و پایی
گریختن نتوانست

"He said 'Praise be to God that when its death arrived it was unable to fly away from him who had no feet and no hands, notwithstanding it had a thousand feet.'"

ماضي شرطی, Māzi-Shartiya, the Subjunctive Past, which implies condition, is formed by prefixing the subjunctive particle اگر or اگر to the past continuous; as, اگر بودی or اگر میبود If it had been.

ای خداوندان نعمت اگر شمارا انصاف
بودی و مارا قناعت رسم سوال از جهان
پر خاستی

"O possessors of wealth ! if you had justice, and we had contentment, the mode of begging would have been removed from the world."

سود دریا نیک بودی گر نبودی بیم موج

"Had there been no dread for the waves, the advantage of an ocean would have been good."

فعل مجهول . A Passive Verb.

100. The passive voice of a verb is formed by adding the various tenses of the verb شدن (to be) to its past participle; as, کشته, to kill; کشته شدن, to be killed; کشته شد, was killed, &c.

فعل متعدي . *A Causal Verb.*

101. The causative form of a verb is formed by adding the termination ان دَن or انِيدَن to the imperative of a primitive verb; as, جستی , to leap; جها نَدَن or جها نِيدَن , to cause to leap.

فعل معاون *Auxiliary Verb.*

102. فعل معاون Fe,el,e-Mo,ăwen. The Auxiliary verb is a verb which helps to form the moods and tenses of other verbs. In Persian there are five auxiliary verbs, viz., بودَن — شدَن (to be); بایستی (to be necessary); خواستن (to wish); and توانستن (to be able). They are originally principal verbs; and some few of them still retain that character, along with that of auxiliaries.

Active Verb.

پرسیدن Porsidan, to ask.

103. Present Tense.

Singular.

1. می پرسم I ask.
2. می پرسی thou askest.
3. می پرسد he asks.

Plural.

- می پرسیم we ask.
- می پرسید you ask.
- می پرسند they ask.

Past Tense.

Singular.

1. پرسیدم I asked.
2. پرسیدی thou askedst.
3. پرسید he asked.

Plural.

- پرسیدیم we asked.
- پرسیدید you asked.
- پرسیدند they asked.

Past Continuous.

Singular.

1. می پرسیدم I was asking.
2. می پرسیدی thou wast asking.
3. می پرسید he was asking.

Plural.

1. می پرسیدیم we were asking.
2. می پرسیدید you were asking.
3. می پرسیدند they were asking.

Simple Future.

Singular.

1. پرسم I shall ask.
2. پرسی thou wilt ask.
3. پرسد he will ask.

Plural.

- پرسیم we shall ask.
- پرسید you will ask.
- پرسند they will ask.

Future (Promising).

Singular.

1. خواهم پرسید I will ask.
2. خواهی پرسید thou shalt ask.
3. خواهد پرسید he shall ask.

Plural.

1. خواهیم پرسید we will ask.
2. خواهید پرسید you shall ask.
3. خواهند پرسید they shall ask.

Perfect Tense.

Singular.

1. پرسیده ام I have asked.
2. پرسیده ای thou hast asked.
3. پرسیده است he has asked.

Plural.

1. پرسیده ایم we have asked.
2. پرسیده اید you have asked.
3. پرسیده اند they have asked.

Pluperfect.

Singular.

1. پرسیده بودم I had asked.
2. پرسیده بودی thou hadst asked.
3. پرسیده بود he had asked.

Plural.

1. پر سید ء بودیم we had asked.
2. پر سید ء بودید you had asked.
3. پر سید ء بودند they had asked.

Future Perfect.

Singular.

1. پر سید ء باشم I shall have asked.
2. پر سید ء باشی thou wilt have asked.
3. پر سید ء باشد he will have asked.

Plural.

1. پر سید ء باشیم we shall have asked.
2. پر سید ء باشید you will have asked.
3. پر سید ء باشند they will have asked.

Past Optative.

Singular.

1. کا ش پر سید می would to God, I had asked.
- 2.
3. کا ش پر سید ی would to God, he had asked.

Plural.

1. کا ش پر سید می would to God, we had asked.
- 2.
3. کا ش پر سید ندی would to God, they had asked.

Past Potential.

Singular.

1. تو انستيم پر سيد I was able to ask.
2. تو انستي پر سيد thou wast able to ask.
3. تو انست پر سيد he was able to ask.

Plural.

1. تو انستيم پر سيد we were able to ask.
2. تو انستيد پر سيد you were able to ask.
3. تو انستند پر سيد they were able to ask.

Present Potential.

Singular.

1. ميتوانم پر سيد I am able to ask.
2. ميتواني پر سيد thou art able to ask.
3. ميتواند پر سيد he is able to ask.

Plural.

1. ميتوانيم پر سيد we are able to ask.
2. ميتوانيد پر سيد you are able to ask.
3. ميتوانند پر سيد they are able to ask.

Simple Future Potential.

Singular.

1. توانم پر سيد I shall be able to ask.
2. تواني پر سيد thou wilt be able to ask.
3. تواند پر سيد he will be able to ask.

Plural.

1. تو انیم پرسید we shall be able to ask.
2. تو انید پرسید you will be able to ask.
3. تو انند پرسید they will be able to ask.

*Past Subjunctive.**Singular.*

1. اگر می پرسیدم if I had asked.
2. اگر می پرسیدی if thou hadst asked.
3. اگر می پرسید if he had asked.

Plural.

1. اگر می پرسیدیم if we had asked.
2. اگر می پرسیدید if you had asked.
3. اگر می پرسیدند if they had asked.

Infinitive Active ... پرسیدن to ask.

Infinitive Passive... پرسیده شدن to be asked.

Present Participle... پرسان asking.

Past Participle پرسیده asked.

*Imperative.**Singular.**Plural.*

پرس Ask thou. پرسید Ask you.

Passive Verb.

پرسیده شدن to be asked.

104. * Present Tense.

Singular.

1. پرسید : میشود I am asked.
2. پرسیدی : میشوی thou art asked.
3. پرسید : میشود he is asked.

Plural.

1. پرسیدیم : میشویم we are asked.
2. پرسیدید : میشوید you are asked.
3. پرسیدند : میشوند they are asked.

Auxiliary verbs.

هستن to be.

105. Present Tense.

Singular.

1. هستم or استم I am.
2. هستی orستی thou art.
3. هست or است he is.

Plural.

1. هستیم or استیم we are.
2. هستید or استید you are.
3. هستند or استند they are.

Or

- | | |
|----------------------|---------------|
| 1. ام I am. | ایم we are. |
| 2. ای thou art. | ئید you are. |
| 3. است or هست he is. | اند they are. |

* This one instance will suffice for a student to understand the rest of the conjugation.

بودن to be, to exist.

Simple Future.

Singular.

1. بوم I shall be.
2. بوي thou wilt be.
3. بود he will be.

Plural.

- بويم we shall be.
- بويد you will be.
- بوند they will be.

Future Tense.

Singular.

1. خواهم بود I will be.
2. خواهی بود thou shalt be.
3. خواهد بود he shall be.

Plural.

1. خواهیم بود we will be.
2. خواهید بود you shall be.
3. خواهند بود they shall be.

Past Tense.

Singular.

1. بودم I was.
2. بودی thou wast.
3. بود he was.

Plural.

- بودیم we were.
- بودید you were.
- بودند they were.

Past Continuous.

Singular.

1. میبودم I was existing.
2. میبودی thou wast existing.
3. میبود he was existing.

Plural.

1. میبودیم we were existing.
2. میبودید you were existing.
3. میبودند they were existing.

Perfect Tense.

Singular.

1. بودم I have been.
2. بودی thou hast been.
3. بوده است he has been.

Plural.

1. بوده ایم we have been.
2. بوده ئید you have been.
3. بوده اند they have been.

Imperative.

* بو be thou. | * بوید be you.

Past Participle.

بوده been.

† با شیدن to be.

* Obsolete. † This is used as a principal verb and not as an auxiliary except in the formation of the future perfect tense.

Simple Future.

Singular.

1. با شم I shall be.
2. با شي thou wilt be.
3. با شد he will be.

Plural.

1. با شيم we shall be.
2. با شيد you will be.
3. با شنند they will be.

Present Tense.

Singular.

1. مي‌باشم I am.
2. مي‌باشي thou art.
3. مي‌باشد he is.

Plural.

1. مي‌باشيم we are.
2. مي‌باشيد you are.
3. مي‌باشند they are.

Imperative.

باش be thou. باشيد be you.

توانستن to be able.

Simple Future.

Singular.

1. توانم I shall be able.
2. تواني thou wilt be able.
3. تواند he will be able.

Plural.

1. توانيم we shall be able.
2. توانيد you will be able.
3. توانند they will be able.

Future Tense (Promising).

Singular.

1. خواهم توانست I will be able.
2. خواهی توانست thou shalt be able.
3. خواهد توانست he shall be able.

Plural.

1. خواهیم توانست we will be able.
2. خواهید توانست you shall be able.
3. خواهند توانست they shall be able.

Past Tense.

Singular.

1. توانستم I was able.
2. توانستی thou wast able.
3. توانست he was able.

Plural.

1. توانستیم we were able.
2. توانستید you were able.
3. توانستند they were able.

Past Continuous.

Singular.

1. می توانستم I was being able.
2. می توانستی thou wast being able.
3. می توانست he was being able.

Plural.

1. مي توانستيم we were being able.
2. مي توانستيد you were being able.
3. مي توانستند they were being able.

Present Tense.

Singular.

1. مي توانم I am able.
2. مي تواني thou art able.
3. مي تواند he is able.

Plural.

1. مي توانيم we are able.
 2. مي توانيد you are able.
 3. مي توانند they are able.
- بايستي to be necessary.

* Past Tense.

1. مرا بايست It was necessary for me.
2. ترا بايست „ „ for thee.
3. او را بايست „ „ for him.

Past Continuous.

1. مرا مي بايست It was being necessary for me.
2. ترا مي بايست „ „ for thee.
3. او را مي بايست „ „ for him.

* The plural of all these forms are obtained by prefixing the plural pronouns in the place of the singular.

Simple Future.

1. مرا بايد It will be necessary for me.
2. ترا بايد „ „ for thee.
3. اورا بايد „ „ for him.

Present.

1. مرا مي بايد It is necessary for me.
2. ترا مي بايد „ „ for thee.
3. اورا مي بايد „ „ for him.

فعل ناقص Defective Verb.

106. Defective verbs are those which are wanting in several forms of tenses. All the foregoing auxiliaries are more or less defective. Other defective verbs that are worth noticing are given in the next page with as many forms as are found in use.

Meaning.	Infinitive.	Present.	Simple Future.	Future promising.	Past.
1 to prepare, to return.	توختن	...	...	...	...
2 to draw a sword.	آختن	...	...	...	آخت
3 to besmear.	آغشتن	...	...	...	آغشت
4 to draw (a sword), to hang.	آپهختن	...	...	...	آپهخت
5 to roast ...	برشتن	...	...	...	...
6 to burn, kindle.	تفتن	...	...	خواهد تفت	تفت
7 to be wounded or sick.	خستن	...	...	...	خست
8 to create, mix, form.	سرشتن	...	...	خواهد سرشت	سرشت
9 to hide or to lie hid.	نهفتن	...	...	خواهد نهفت	نهفت
10 to release...	هشتن	...	...	...	هشت
11 to be worthy.	شایستن	می شاید	شاید	...	شایدشت
12 to cleave....	کشتن	...	...	...	کشت
13 to sew.	{ آژیدن آژدن آجیدن }	...	...	...	...

Past Continuous.	Perfect.	Pluperfect.	Imperative.	Pre. Participle.	Past Participle.
...	تو ز	...	...
...	آخته
...	آغشته
...	آپيخته
...	پرشته
تفت مي تفت	تفتراست	تفتريود	...	...	تفتري
مي خست	خستري
مي سرشت	سرشته است	سرشته يود	...	...	سرشتهري
مي نهفت	نهفته است	نهفته يود	...	...	نهفتهري
...	پشتهري
...	شايستهري
...	كشفتهري
...	آزیده
...	آزده
...	آجیده

107. Several primitive verbs are used transitively as well as intransitively ; as,

*Transitive.**Intransitive.*

آموختن	to teach ;	to learn.
آمیختن	to mix ;	to be united.
آویختن	to hang ;	to be suspended.
افزودن	to increase ;	to be increased.
باریدن	to shower down ;	to rain.
بوئیدن	to snuff up ;	to smell.
پسچیدن	to twist ;	to be entwined.
پیوستن	to connect ;	to adhere.
تاختن	to attack ;	to run.
خستن	to wound ;	to be wounded.
ریختن	to pour ;	to flow.
سوختن	to set on fire ;	to be on fire.
شکستن	to break ;	to burst.
شکافتن	to split ;	to be torn.
کاستن	to lessen ;	to become less.
گداختن	to melt ;	to be melted.
نمودن	to show ;	to appear.
نهفتن	to hide ;	to be concealed.

108. After noticing the various essential points on verb, I beg to draw the attention of students

to certain sets of verbs found in Persian, having the same imperative form and meaning. They are :—

<i>Infinitive.</i>		<i>Imperative.</i>
ساختن } سنجیدن	"to weigh."	سنج
سقتن } سقتیدن } سنجیدن	"to perforate."	سنب
گسستن } گسایدن } گسیختن	"to break," "split."	گسل
شنیدن } شنودن } شنفتن	"to hear."	شنو
کاشتن } کاریدن } کشتن	"to sow."	کار
فروختن } فروشیدن	"to sell."	فروش
دوختن } دوشیدن	"to milk."	دوش
گشتن } گردیدن	"to turn."	گرد

*Infinitive.**Imperative.*

هشتن } هلیدن }	"to quit."	ه
افراشتن } افراختن }	"to raise."	افراز
خفتن } خسپیدن }	"to sleep."	خسپ
درودن } درویدن }	"to reap."	درو
زادن } زائیدن }	"to bring forth," "give birth to."	زای

Negative and Prohibitive Verbs.

109. A verb in every other mood except the imperative is rendered negative by prefixing ن (with or without the obscure ؤ) to it; as, نپرسید, "he did not ask." A verb in the imperative mood is made prohibitive by prefixing م to it; as, مپرس, "do not ask."

110. When the verb begins with an alef movable by a zir, zabar or pish, the alef is omitted and the letter ی is inserted between the verb and the negative or prohibitive particle; as, مینداز, "do not throw;" نینداخت, "he did not throw."

But when the initial letter of a verb is an alef with a 'madda' over it, the alef is retained, the sign 'madda' is rejected and the letter ي is inserted between the verb and the particle; as, آر, "bring," میار, "do not bring;" آ مرزید, "pardoned," میار, "he did not pardon."

SECTION IV.

Particles and Numerals.

111. حروف. Particles are words that are not inflected. In Persian there are five kinds of particles, viz., (1) حرف ظرف Harfe, Zarf, Adverb; (2) حرف الیجر Harfo'l-jar, Preposition; (3) حرف العطف Harfo'l-Atf, Copulative particle or Conjunction; (4) حرف النداء Harfo'n-neda, Vocative particle or Interjection; (5) حرف التعریف — Harfo't-Ta, arif — Harfo't-tankir, the Definite and Indefinite articles.

112. Adverbs are words used with verbs, adjectives and other adverbs to express some circumstance of time, place, manner, quantity, interrogation, &c.

Of Pace.—اینجا, here, آنجا, there; از اینجا, hence; از آنجا, thence; اینسو, hither, آنسو, thither; کجا, where, از کجا, whence; هر کجا که, wheresoever; بیرون, or بیرون, out; درون, or درون, within; فرو, or فرو, below; بالا, above.

بیرون آمد و رای ناورد کرد

“He came out and thought of fighting.”

دلت از دست بیرون رفت سعدی

نیاید باز تیر رفته از شست

“O Sa'adi! thy heart went out from thy hand; an arrow which is let loose from the thumb will never return.”

Of Time.—دیروز , yesterday ; فردا , to-morrow ; پریروز , day before yesterday ; باامداد , after to-morrow ; پیش , before ; پس , after ; شامگاه , in the morning ; سحرگاه , in the evening ; اکنون — کنون , now ; آنگاه , then ; هرگز , ever ; هماندم , directly ; چون , when ; هرگز نه , never ; هنوز , still, yet ; بعدازآن , afterwards ; تا , until ; همیشه , always ; باری , once, at least ; دوباره , again ; هم , also ; گاهی گاهی , sometimes ; وقت وقت , sometimes ; آهسته , slowly ; چندبار , several times ; بارها , many times ; اینک , now.

سحر زهاتف غییم رسید مژده بگوش

کر دور شاه شجاع است می دلیر بنوش

“In the morning I heard, from the divine inspirer, a good news, viz., ‘Drink wine boldly, because this is the time of King Shoja.’”

دي گفت طبيب از سر حسرت چو مرا دید
 پیهات که درد تو ز قانون شفا رفت

"Yesterday when the physician saw me, he said with regret 'Alas! thy disease is beyond the principles of cure.'"

هنوز از دهن بوی شیر آیدش
 همی رای شمشیر و تیر آیدش

"Yet the odour of milk comes out from his mouth, and he thinks of a sword and an arrow."

دانم که ترا قوت می خوردن نیست
 باری بر تماشا گری مستان آي

"I know that thou hast no power to drink wine; at least, come to have a view of the intoxicated."

کنون که در کف گل جام باد؛ صافست
 بصد هزار زبان بلبش در اوصافست

"Now, when in the palm of Rose there is a cup of pure wine, the nightingale praises it with a hundred thousand tongues."

ای ساربان آهسته ران کارام جانم می رود

"O camel-driver, ride slowly, because the peace of my soul (*i.e.* my beloved) passes by."

بارها در دلم آمد که با قلمی دیگر نقل کنم

"Several times it came to my mind that I may go away to some other country."

گهی میریخت آب از دست بر سر
 ز پروین ماه را می بست زیور
 گهی میداد از کف مالش گل
 بر پنجه شانر میزد شاخ سنبل

"Sometimes he was pouring water by the hand on his own head; and (as it were) was ornamenting the moon (*i.e.* his face) by the pleiades (*i.e.* the drops of water). Sometimes he was rubbing the rose (*i.e.* his cheeks) by his palm and was dressing by his fingers the branch of the hyacinth (*i.e.* his ringlet or the lock of hairs)."

شکوفه گاه شکفتست و گاه خوشیده
 درخت وقت برهنه است و وقت پوشیده

"A blossom is sometimes expanded and sometimes dried up: a tree is sometimes naked and sometimes clad (with leaves)."

مارگفت اینک شنیدی زخم را زود تر آمده باش

"The snake said 'Now thou heardest (the evidence), be ready, sooner, for the wound.'"

Of Quantity.— اندک , little; بسیار , much;
 چندان , so much or so little.

اندک اندک می شود بسیار

"Little by little it becomes much. (Many a little makes a mickle)."

نچندان بخور کز دهانت بر آید
 نچندان که از ضعف جانت بر آید

"Do not eat so much as would make thee vomit it out again, nor do you eat so little as would cause thy soul to depart."

Of Manner.—

— همچنين — همچنان — چنين — چنان
like or in the same manner. — چنانچه

گر وزیر از خدا بترسیدی
همچنان کز ملک ملک بودی

"Had a minister feared God in the same manner as he does a King, he would have been an angel."

همچنين قدر عاقبت کسی داند که بمصیبتی
گرفتار آید

"Similarly, he will appreciate happiness, who will be involved (once) in calamity."

که ناپایدار است و ناسازگار
چنین بود تا بود این روزگار

"Because, it (the world) is unsteady and uncivil; it was so since the time it existed."

در علم محاسبت چنانکه معلومست چیزی
دائم

"As it is known (to you) I know something of mathematics."

که سعدی راه و رسم عشق بازی
چنان داند که در بغداد تازی

"Sa'adi knows the way and manner of love in the same way as a man, in Bagdad, knows the Arabic language."

Of Interrogation.—چہ — چگونه؟ how, how or what? از بہر چہ on what account? why? چرا wherefore? کو where? or, where is he gone?

بیل کوتا کتف و بازو گردان بیند

شیر کوتا کف و سر پنچائے مردان بیند

"Where is the elephant gone? (Let him come) so that he will see the shoulder and the arm of heroes. Where is the lion gone? (Let him come) so that he will see the palm and the strong hand of the brave men."

چونست کہ این قاعدہ در شہر شما نیست

"How is it that this rule is not (found) in your city?"

از بہر چہ گویم نیست با او نظرم چون ہست

"When I have my love for her, why shall I say that I have not?"

113. Besides these, there are many more simple as well as compound Arabic adverbs, very frequently used in the Persian language. Those that are of great use are given below:—

حتی, before; قبل, only; فقط, yes, نعم, بلی, until, even to, so far as; حقا, truly, indeed, really; بالکملہ, hereafter; فی الکملہ, fe'l-jomla, be'l-jomla, wholly, upon the whole, to

sum up all; في الحال fe'l-hāl, now, immediately;
 , در حال fe'l-haqqat, really, truly, في الحقيقت
 in a moment; في المثل fe'l-masal, as, for example;
 في الواقع fe'l-wāq, really, effectively; في الفور
 fe'l-four, directly, straight; على الدوام ale'd,
 dawām, always, perpetually; على الخصوص ale'l-
 khasoos, especially; على الصباح ale's, sabāh, in
 the morning; عن قريب an-qarib, soon; على الاطلاق
 ale'l-etlāq, absolutely; آخر الامر ākhero'l-amr,
 عاقبت الامر āqebato'l-
 amr, at length; بالحق be'l-haq, in truth, deserv-
 edly; بالبتة al batta, certainly, necessarily.

Prepositions.

114. حروف الجر . Prepositions are placed before nouns or pronouns to show the relation in which persons or things stand with regard to other persons or things in the sentence. They are:—

از — بر, from, by, of, out of; (in poetry), upon; بر (it is without & when joined to a noun), in, to, with; با (با in poetry), with; بي (بي in poetry), without; در, in; پس, after; . نزد يك — نزد, before; زير, below;
 near; سوي, towards; فرو — فرو, beneath;
 — از بهر — از جهت — بجهت, for; براي

میان, in order to, on account of; برای, between; تا, up to; جز, except; بیرون, without; درون — اندرون, within, inside; همچون — چون — چو — مانند, like, as; وراي, beyond.

ز حیرت کف زنان اهل نظاره

فغان برداشتند از هر کناره

"Out of astonishment, the spectators clapping their palms (*i.e.* hands) raised a cry in every corner."

نایان از برای کنج عبادت گرفته اند

صاحبان نه کنج عبادت برای نان

"The righteous have taken a bread (of charity) in order to sit in the corner of devotion, and not that they sit in the corner of devotion for (getting) a bread."

ابر باره جنگجویی سوار

برون رفت از قلعه کوپسار

"He went out of the hilly fortress riding on a warlike horse."

ا ب ا دیگران مرا کار نیست

"I have nothing to do with others."

سوی خیمه خویش باز آمدند

"They returned towards their own tent."

بدو گفت نزد منوچهر شو

"He said to him 'Go near Manoochehr.'"

ا بى حکم شرع آب خوردن خطاست

"It is a sin to drink (even) water without the order of religion."

مکتسب را درون خانه چه کار

"What has a constable to do inside the house?"

نوازنده بلبل بباغ اندرون

گرازنده آهو براغ اندرون

"The nightingale is warbling in the garden, and the fawn is walking with a stately air in the verdant meadow."

آنکر چون پسته دیدمش مهر مغز

پوست بر پوست بود همچو پياز

"That (heart) which I thought to be all kernel like a pistachio-nut, was but a peel over a peel (*i.e.* worthless) like an onion."

گر دهم دستم کشم در دیده همچون توتیا

خاک را بی کان مشرف گردد از اقدام دوست

"If it will be possible for me, I shall apply the dust of that road, which will be ennobled by the feet of my friend, like a collyrium into my eyes."

یکی شاخ پیدا کن از تخم من

چو خورشید تا بنده برانجمن

"Create a branch from my seed, as shining amongst the people as the bright sun."

مانند رخت گل نبود در گلشن

"A rose in a rose-garden will not be (so beautiful) as thy face."

بخت و دولت بکاردانی نیست

جز بتائید آسمانی نیست

"Fortune and wealth are not (obtained) by an experience; they are not (got) by anything except the divine aid."

چون ندارم در دو عالم جز تو کس

هم تو میباشی مرا فریاد رس

"Since I have none in both the worlds except Thee, Thou art my assistant only."

کار درویشی و رای فهم تست

"The occupation of a dervish is beyond thy understanding."

115. Besides these, there are many Arabic prepositions used in the language. They are:—

فـي , in ; اـلا , except ; مـع , with ; تـحت , below ; مـثـل , like ; سـو اـي , except ; و سـط , middle. All of these, however, except the first three, are, though regarded as prepositions, really nouns and take Kasra below them, whenever they are prefixed to other substantives ; اـس , در تـحت ز مـیـن , in the lower part of the earth, i.e. under the earth.

Conjunctions.

116. Conjunctions are words used to join words in construction, or to connect parts of sentences. They are:—

و , and ; اگر — گر — if ; یا , either, or ;
 — ولیکن — لیکن ; though ; گرچہ — اگرچہ
 ولیک , but ; بلکہ , but, on the contrary ;
 و بنا برین , notwithstanding ; هر چند کہ — هر چند
 wherefore, therefore ; کہ , that ; مگر , unless ;
 زانکہ — از انکہ , because ; زیرا — , because ;
 — زانکہ (in poetry), because, since ; تا , so that.

اینکه می بینم بر بیداریست یا رب یا بخواب
 “O God, is this, that I see, in wakefulness or in
 a dream ?”

گفت چشم تنگ دنیا دار را
 یا قناعت پر کند یا خاک گور

“He said, ‘Either contentment or the dust of the
 grave can fill the covetous eye of a worldly man.’”

ولیکن مدتی با گل نشستم

“But I sat, for a time, with a rose.”

امید بستم برآمد ولی چه فایده زانکه

امید نیست که عمر گذشت باز آید

“(My) long-cherished hope is fulfilled, but what
 avails it, since there is no hope that my past life
 will return ?”

گفت ای خداوند بنده درینکالت مر خداوند

را خطائی نمی بیند بلکه تقدیر خداوند تعالی

چنین بود

"He said 'O Lord, your slave does not find fault with his master in this case; but such was the destiny of God the most high.'"

هزار دشمنم ار میکنند قصد هلاک

گرم تو دوستی از دشمنان ندارم باک

"If a thousand enemies intend to kill me, yet if thou be my friend, I shall not fear them."

ولیک ارچر بودند ایشان بسی

همانا نگفتست ازیشان کسی

"But, though they were many, none of them has written similarly."

گفت وقتی که پیشیمان شوی پیشیمانی سود
ندارد و هرچند پشت دست خائی و روی سینر
خراشی فائده ندهد

"He said, 'Whenever thou wilt repent, thy repentance will be of no avail; and notwithstanding thou bitest thy hand and scratchest (woundest) the surface of thy breast, it will give no benefit.'"

با تضرع باش تا شادان شوی

گیر کن تا بی دهان خندان شوی

"Be suppliant so that thou wilt be cheerful; weep that thou wilt laugh without (the motion of) thy mouth (i.e. thou wilt laugh inwardly)."

117. A few Arabic conjunctions are also found in the language; such as, اما, but; بل, on the contrary; ولكن — لكن — لاكن, but.

Interjections.

118. Interjections express some sudden wish or emotion of the mind. They are *ای*، *آیا*—*O!* *ایها*، *oh!* *دریغا*—*alas!* *oh*, unfortunate! *وای*، *woe to you!* *دردا*، *what a pity!* *فغان*—*افسوس*، *ah*, *alas!* *چنان*، *have a care!* *چین*، *make haste!* *lo!* *behold!*

آیا چہ خطا دید کہ از راه خطا رفت

“O, what fault did she find that she took her way to Khatā (name of a place)!”

فغان کہ بخت من از خواب بر نمی آید

“Alas! that my fortune does not wake from sleep.”

درین خیال بسرشد دریغ عمر عزیز

بلاي زلف سیاحت بسر نمی آید

“O unfortunate! the precious life is passed away in this thought, but the calamity of thy black ringlet does not come to an end.”

دردا کہ طبیب صبر می فرماید

وین نفس حریص را شکر میباید

“What a pity! that the physician recommends me to take aloe, while this covetous soul requires sugar.”

گفتم ای مسند جم جام جهان بینت کو

گفت افسوس کہ این دولت بیدار بخفت

“I said ‘O throne of Jamshid, where is thy world-seeing cup?’ He said ‘Alas! that wakeful fortune slept away.’”

نام حق را دام کردی وای تو

"Thou didst employ the name of God as (a means of) fraud; woe be to thee!"

هان ای زیان رسیده وقت تجارت آمد

"Have a care, O you bankrupt, the trading season is come."

قابل تکبیر فتح از آسمان گوید که

القتال ای حیدر ثانی که النصر معک

"The proclaimer of takbir, e-fath will speak out, from above the sky, 'make haste and fight O second Haidar, since victory is with thee.'"

119. The Arabic interjections used in the language are یا — یا, O; آه, woe!; الا, hollo!; وایها, alas!

ایں چه استغناست یارب وین چه قادر حاکمست

"O God! what an independence is this, and what a powerful ruler is this?"

ایا شاه محمود کشورکشی

ز کس گرفتاری بترس از خدای

"O King Mahmood, the conqueror of kingdoms; if thou do not fear any man, fear, at least, God."

آه اگر اینچنین بمانم آه

"Woe be to me, if I remain so! woe be to me!"

الا ای طوطی گویای اسرار

مباد! خالیت شکر زمقار

"Hollo! O secret-disclosing parrot, may not sugar be exhausted from thy beak."

ساقیم خضر است و می آب حیات

توبه از می چون کنم چه بات بات

“My cup-bearer is Khezr, and wine is the water of life: how shall I repent for wine? Alas! bring it.”

Article.

120. An article is a word put before a noun to denote whether the object represented by the noun is taken in an indefinite or in a definite sense. The indefinite article, in Persian, is *ی*, and it is always added to a substantive to denote its singularity; as, *مرد*, man; *مرد ی*, a man.

گلی خوشبوی در حمام روزی

رسید از دست محبوبی بد ستم

“A fragrant clay, one day, in the bath-room, I received from the hand of a friend.”

When the substantive ends in the imperceptible *ز*, the *Amza* with a *zir* is used over it instead of *ی*, the sign of singularity; as, *چشمه*, *چشمه ز*, a fountain.

121. In Persian, there is no definite article at all. The substantive without *ی* denotes its definite state as well as a collective sense; as, *مرد* may mean, either, the man, or men; *گل*, the rose, or roses;

یکی از پندگان عمرولیث گریخته بود کسان
در عقبش برفتند و باز آوردند وزیر را باوی

غرضي بود اشارت بکشتنش کرد بندۀ سرپيش
عروليت بر زمين نهاد

"One of the slaves of Amr,e-la,is had fled away; several men pursued him and brought him back. The minister bore a grudge for him and consequently ordered him to be killed. The slave placed his head on the ground near Amr,e-la,is."

Numerals.

122. Numerals denote the number of things. They are divided into عدد مطلق adade-motlaq, the cardinal number; and عدد معين adade-moayyan, the ordinal number. I subjoin below the most common of the cardinals together with the corresponding numeric cyphers.

۱	..... يك	Yak.....	1
۲	..... دو	Do	2
۳	..... سه	Se	3
۴	..... چهار	Chahār	4
۵	..... پنج	Panj	5
۶	..... شش	Shesh	6
۷	..... هفت	Haft	7
۸	..... هشت	Hasht	8
۹	..... نه	Noh.....	9
۱۰	..... ده	Dah.....	10
۱۱	..... يازده	Yāzdah	11

۱۲	دوازده	Dawāzdah ...	12
۱۳	سیزده	Sizdah	13
۱۴	چهارده	Chahārdah ...	14
۱۵	پانزده	Pānzdah	15
۱۶	شانزده	Shānzdah ...	16
۱۷	هفده	Hafdah	17
۱۸	هجده، هیجده	Hejdah, hijdah	18
۱۹	نوزده	Noozdah	19
۲۰	بیست	Bist	20
۲۱	بیست و یک	Bist, o-yak ...	21
۲۲	بیست و دو	Bist, o-do ...	22
۳۰	سی	Si	30
۴۰	چهل	Chehel	40
۵۰	پنجاه	Panjāh	50
۶۰	شصت	Shast	60
۷۰	هفتاد	Haftād	70
۸۰	هشتاد	Hashtād	80
۹۰	نود	Navād	90
۱۰۰	صد	Sad	100
۱۰۰۰	هزار	Hazār	1,000
۱۰۰۰۰	ده هزار	Dah-hazār ...	10,000
۱۰۰۰۰۰	صد هزار	Sad-hazār ...	100,000

Over the cardinal number twenty, the numbers between tens are formed by adding the letter

و between the small number and the decade; as, سی و دو, thirty-two; بیست و چهار, twenty-four.

Unlike the Persian characters, the numeric cyphers are read from left to right; as, the year 1882 is written in Persian cyphers thus ۱۸۸۲.

123. The ordinals are formed from the cardinals by adding $\text{م}^{\text{ـ}}$ to them; as چهارم chahārom, the fourth; پنجم panjom, the fifth; &c. The first of the ordinals, however, is not formed from the cardinal by the addition of the ordinal termination; but it is expressed by نخستین or نخست, nakhost or nakhostin, or by the Arabic word اول avval.

نخست آفرینش خرد را شناس

"Consider wisdom to be the first creation."

نخستین ابو بکر پیر مرید

"The first (caliph was) Abu-Bakr, the devoted old man."

اول اردی بهشت ماه جلالی

"It was the first (part) of Ardibehest (which is the same as) the Jalāli month."

In compound numerals of the ordinal series, it is only the last number that takes the ordinal termination; as, بیست و پنجم, the twenty-fifth; د و صد و هشتاد و چهارم, the two hundred and eighty-fourth.

Fractions. کسور.

124. Contrary to English, the fractional numbers are expressed by writing the denominator first and the numerator last; as, چہار یک, one fourth; here چہار, the denominator, comes first and یک, the numerator, comes last.

125. It will be correct, grammatically, to write all the fractional numbers according to the preceding rule; but (excepting a few certain fractionals) the Persian writers are accustomed to use the Arabic equivalents in their place. The only fractionals that are commonly used in the language are:—

سر یک	one-third.	یک ہشت	one-eighth.
چہار یک	one-fourth.	دہ یک	one-tenth.

کسور تسعہ kosure-tes'a, the nine Arabic Fractions, are; نصف, nesf, one-half; ثلث, sols, one-third; ربع, rob'a, one-fourth; خمس, khoms, one-fifth; سدس, sods, one-sixth; سبع, sob'a, one-seventh; ثمن, somn, one-eighth; تسع, tos'a one-ninth; and عشر, oshr, one-tenth.

126. The profit or loss per cent. in a mercantile business is expressed by placing the number denoting the sum employed first, and that denoting the whole produce (the capital together with the profit) last. In the calculation of a profit or loss, instead of

centum, the Persians always use ده ده, ten, for the capital employed; as, ده یازده, dah-yāzdah, ten per cent. profit; ده هشت, dah-hast, twenty per cent. loss. Here ده denotes the capital used, and یازده or هشت denotes the whole produce.

To find out the gain or loss per cent. students are requested to use the Simple Rule of Three. For an instance, by ده پانزده is meant fifty per cent. profit, thus ;

$$\begin{array}{l} \text{پانزده} :: \text{صد} : \text{ده} \\ \text{or } 150 :: 100 : 10 \end{array}$$

One hundred and fifty is then the whole income ; if we deduct one hundred, the capital employed, from it, there remains the net profit of fifty, which is therefore fifty per cent. profit.

In the same way ده هشت means twenty per cent. loss.

$$\begin{array}{l} \text{هشت} :: \text{صد} : \text{ده} \\ \text{or } 80 :: 100 : 10 \end{array}$$

Eighty is the whole income we get for the capital of one hundred we employed ; evidently, then, we lose twenty per cent.

يکي از خلفا شخصي را بعمل فرستاد او برفت
و مال بسيار حاصل کرد چون پيش خليفه
آمد خليفه از او برنجيد و مصادره فرمود

و در زندان انداخت بعد ازان فرمود
تا بر سر عمل رود و ده پانزده سال گذشت
مال بیارد — او رفت و چون باز آمد ده
دینار سال گذشت را هشت دینار آورد

“One of the caliphs sent a person to some business. He went and acquired a large wealth. When he came to the caliph, the caliph got angry with him, fined him and threw him into a prison. Afterwards the caliph ordered him to go over the same business and bring fifty per cent. more than the wealth of the last year. He went, and on his return, he brought twenty per cent. less than the last year.”

We, sometimes, find a thousand per cent. expressed by $\text{د} \text{یک}$, yak dah, which is formed according to the same rule, but instead of د as the capital, یک is used.

$\text{د} :: \text{صد} : \text{یک}$

or $1 : 100 :: 10 : 1000$ (1000).

صد و کسر means a hundred and a fraction.

SECTION V.

Emāla, Ezāfat, Properties of certain Letters, Derivation of Persian words, Measures of Arabic words and the Formation of the Arabic Plural.

Emāla امال.

127. *Emāla*, which literally means “bending,” is made use of in poetry. Whenever a poet wants to

use two rhyming words at the end of two hemistichs, one of which contains an alef in the middle and the other ي, he is allowed to change that alef into ي. For an instance, if he wishes to make حساب rhyme with نشيب, he changes the alef of حساب into ي and makes it حسيب. In such a case the letter alef is called الف امالة alefe-emāla; as,

هي تاخت اندر فراز و نشيب
هي زد بگرز و بتيغ و ركيب

"He was running up and down and was striking the army with his mace, sword and stirrup."

بقدرت نگهدار بالا و شيب
خداوند ديوان روز حسيب

"By His omnipotence He is the guardian of the heaven and earth, and the Lord of the Court of the Judgment-day."

In these two verses the underlined words are originally حساب and رکاب.

۱. اضافت Ezāfat

128. Ezāfat, which literally signifies "governing," shows the relation existing between two words coming together in construction with each other. The mark used to show the relation is zir or kasra, sometimes called kasra, e-ezāfat. There are several

kinds of ezāfāt in Persian; such as, **اضافت تملیکی** ezāfate-tamliki; **اضافت تخاصیصی** ezāfate-takhsisi; **اضافت توصیفی** ezāfate-tawsifi; and **اضافت تشبیہی** ezāfate-tashbihi.

129. Ezāfate-tamliki (ezāfat constituting a possessor) is the relation between two substantives, where **مضاف الیه**, the noun governed, is the possessor of **مضاف**, the governing noun; as, **گنجِ قارون**, the treasure possessed by Qāroon; **قصرِ سلطان**, the palace owned by the King.

130. Ezāfate-takhsisi (appropriating ezāfat or the ezāfat showing particularity) is the relation between two substantives, where the **مضاف** is appropriated or particular to the **مضاف الیه** only; as, **دکانِ عطار**, the shop appropriated to the perfumer; **پوستِ انار**, the peel particular to the pomegranate.

131. Ezāfate-tawsifi (qualifying ezāfat) is the relation between **موصوف**, the noun qualified, and **صفت**, the adjective; as, **آسمانِ کبود**, the blue sky.

اسبِ تازی شده مجروح بزیر پالان
طوقِ زرینِ مهر در گردنِ خر می بینم

“The Arabic horse is wounded under the pack-saddle; while I see a golden chain round the neck of a donkey.”

شمشیر نیک زاهی بد چون کند کسی

“How can a man make a good sword out of bad iron !”

132. Ezāfate-bayānia (descriptive ezāfat) is the relation between two nouns, where the مضاف gives the description of the مضاف الیه ; as,

می ده که نو عروس چمن حد حسن یافت

“Give me wine, because the new bride of the garden has reached the limit of beauty.” (Here ‘the bride of the garden’ means the garden itself. By using the word ‘bride,’ the poet intends to describe the splendour of the garden in spring.)

چو آفتاب می از مشرق پیاله بر آید
ز باغ عارض ساقی هزار لاله بر آید

“When the sun of wine will rise from the east of the cup, a thousand tulips will grow in the garden of the cheeks of the cup-bearer.” (The sum and substance of this verse is, that when wine will be poured from the cup the cheeks of the cup-bearer will blush. The sun of wine=wine, the east of the cup=cup, and the garden of the cheeks=cheeks.)

133. Ezāfate-tashbihi (ezāfat of comparison) is the relation between two nouns, where the مضاف الیه is compared to the مضاف, as,

جهان دانش و ابر سخا و کان کرم
سپهر حشمت و دریای فضل و کوه وقار

“(Thou art) a world of wisdom, a cloud of liberality and a mine of generosity; a sky of pomp, an ocean of mercy and a mountain of solemnity.” (Here wisdom, liberality, generosity, pomp, mercy, and solemnity, are compared to a world, cloud, mine, sky, ocean, and mountain, respectively.)

134. Sometimes owing to the great use of a certain pair of words, and sometimes owing to the requirement of the metre of prosody, the mark of ezāfat is dropped down; such as, صاحب دل which is equal to صاحب دل (master of the heart, i.e., a pious man); similarly صاحب غرض, a self-interested man; سرمایه, the principal sum. Such an omission is termed فک اضافت.

گر خدا خواهد که پرده کس در د

میلش اندر طعن پاکان برد

“If God will like to tear the curtain of any man (i.e., to disgrace him), He will lead his inclination to slander the pious.”

آن روز که خط شاد ت بود

صاحب نظر از نظر براندي

“At the time when thou hadst beautiful soft hairs (on your cheeks), thou wast driving away from thy sight him who was fond of looking at thee.”

135. Sometimes, we find, in construction مضاف, the noun governed, coming first and مضاف الیه,

the governing noun coming second ; as, گلآب
= آب گل, rose water ;

اگر بر کد پر کنند از گلاب
سگی دروي افتد کند منجلا ب

“ If they were to fill up a reservoir with the water of rose, and if a dog were to fall into it, it is changed into a gutter.”

دشمن دانا بر از نادان دوست

“ A wise enemy is better than a foolish friend.”

هر کرا جامه پارسا بینی
پارسا دان و نیک مرد انکار

“ Whomsoever thou findest in the garment of a pious man, consider him to be pious and know him to be a good man.”

The relation subsisting between two words in such a construction is called *اضافت مقلوبی*, the inverted ezāfat.

The Properties of Letters.

1

136. *الف ممدود* (the extended alef). It is pronounced long, as in words *صکرا*, to play ; *دريا*, a desert ; *کهربا*, an ocean ; *amber*.

الف مقصورة (the shortened alef). It is pronounced short ; as, *ابر* (abr), a cloud ; *انگيختن*,

to raise; عقيب, the world to come; فتوي, a sentence pronounced by a judge.

الف زائد (redundant alef). It comes in the beginning, middle, or end of a word, and can be easily removed without any alteration in its meaning. It is generally used in poetry to fill up the deficiency of a metre of prosody; as, اشتر for شتر, a camel; بی for ابي, without; نگو نسر for نگو نسر, overturned; گفت for گفتا, said; شکم for اشکم, belly.

بزواشتر و میش را همچنین
بدوشندگان داده بد پاکدین

“The pious man had given his goats, camels, and sheep to milkers.”

ابي آنکر بد ايچ بیمارئي

“Without having any illness.”

نگو نسر شد خنجر از مشت او

“The dagger fell down from his hand overturned.”

بگفتا من گلي ناچيز بودم

“It said ‘I was a worthless clay.’”

چون ني اشکم تهی در نالشي

“Thou art crying like an empty-bellied (hollow) flute.”

الف or اتصال (alef of contiguity or proximity). It joins two similar substantives to denote frequency or contiguousness; as شب شب, night to night (every night); سر سر, head to head (entirely); دم دم, breath to breath (every moment); لب لب, lip to lip (full to the brim).

بزرگی سراسر بگفتار نیست

"Greatness does not entirely consist in speaking."

د مادم شراب الم در کشند

"Every moment they drink the wine of pain."

الف دعا و تمنا (alef of benediction and wish). It is inserted between the imperative and the verbal pronominal suffix of a verb in the simple future tense; As, بود, بواد (contracted always into باد,) may it be; کند, کناد, may he make; رود, رواد, may he go.

دل و کشورت جمع و معمور باد

"May thy heart and country be composed and prosperous."

جهان آفرین بر تو رحمت کند

"May the Creator of the World be merciful to thee."

آن مواعید که کردی مرواد از یاد

"May those promises that thou madest be not taken away from thy memory."

الف عطف (conjunctive alef). Unlike the alefe-rābet, it comes between two different verbs or nouns and acts as the conjunction و (and); as شب و روز = شب و روز (night and day). Sometimes we find it used between two similar substantives or verbs also; as قال و قال, talking and talking; و راورو, walking and walking.

شب و روزي قرين شد با زليخا

"Night and day he kept the company of Zolaikhā."

سوم روز خوابش گريبان گرفت و در
آب انداخت بعد از شب و روزي دگر بر کنار
افتاد

"On the third day 'sleep' caught hold of his collar and threw him into the water; after a day and a night again he came to the shore."

تا چند ز غصه جهان ^سقالا قال
بر خيز و بر مستي گذران حالا حال
از سبز چو شد روي زمين ميلا ميل
در کش مي ناب از قدح مالا مال

"How long wilt thou speak of the grief of the world; get up and, presently, go to merriment. Since the surface of the earth has become verdant miles and miles, drink pure wine from a bowl full to the brim."

الف ندا (vocative alef). In poetry, it is used at the end of a noun to express the case of address; as, دلا, O heart; خسروا, O King.

جهانا پپروردیش در کنار

"O world! thou didst cherish him in thy bosom."

خسروا دادگرا شیر دلا بحرکفا

"O king! O just (ruler)! O lion-hearted! O liberal!"

که را دا دلیرا شهنو ذرا

گوا تاجدارا مهیا داورا

"O wise! O brave! O king! O naozar! O hero! O sovereign! O chieftain! O ruler!"

الف ندر (alef of plaint, or lamentation; it is sometimes called مد صوت, alef of extended voice). It is used at the end of a word to express remorse or grief, as دریغا, دریغ, O alas! دردا, O painful!

دریغای فلک بامین چه کردی

"Alas! O Heaven, what didst thou do with me?"

دردا که راز پنهان خواهد شد آشکار

"O painful! the hidden secrecy will be divulged."

الف فاعلیت (alef of agency). It is used in forming a noun of agency from the imperative of a verb; as, گویا, گوی, a speaker; بینا, بین, a seer; توانا, توان, an able being; جوینا, جوی, a seeker; دانا, دان, a wise man:

توانا بود هر که دانا بود

"He who is wise is able."

ستایش کنم ایزد پا کرا
که گویا و بینا کند خاکرا

"I praise the holy God who makes the clay speaking and looking."

اي بسا (alef of excess or superabundance).

It is added to an adjective to intensify its quality;

as, بسا, many; بسا, many more; خوش, happy; بد, bad; بد, very bad.

اي بسا اسپ تيز رو که بماند

"O, numerous swift horses are fatigued."

اي خوشا چشمي که آن گريان اوست

"O, very much happy is that eye that is weeping for Him."

بدا سلطانبا کورا بود رنج و دل آشوبي

"Worst is that king who has got distress and affliction of heart."

ب

137. The letter ب, prefixed to words, has several properties.

بای زائد. Redundant 'be'; as,

کریمانرا بدست اندر درم نیست

"The generous have no money in their hand."

بدریا در منافع بیشمار است

"There are many advantages in the ocean."

از مشرق تا بمغرب

“From the east to the west.”

The redundant ‘be’ is also prefixed to the past, the simple future, and the imperative of a verb, without attaching any meaning; as, *بگفت* he said; *بیا*, come thou; *برود*, he will go.

درویش بچہ این بشنید و گفت خاموش
کہ تا پدرت در زیر این سنگہای گران بجنبد
پدرم بہ بہشت رسیدہ باشد و در خبر است
کہ درویشان در ملک خود چیزی ندارند کہ
بکسرت بگذارند .

“The darvish-boy heard this and said ‘Quiet! when thy father shall be moving heavily under (the burden of) these heavy stones, my father shall have arrived at Paradise.’ And it is (written) in the tradition that the darvishes have nothing as their property, which they shall leave (after them) in regret.”

بیا کہ قصر امل ساخت سست بنیاد است

“Come; the foundation of (our) desires is very weak.”

و بخانہ , ‘Be’ of space: as, *بای ظرفیر*
in the house;

سر پادشاہان گردن قرار

بدرگاہ اوبر زمین نیاز

“The heads of the proud kings (are placed) on the ground of humiliation in His court.”

د بای طرف و جانب
or 'side':

بملک عجم رغبت شاه خاست

"The king desired to go to the country of Persia."

د بای مقدار 'Be' showing quantity:

چو حافظ در قناعت کوش و از دنیا ی دوز بگذر
که یکجو منت دوزان بصد من زر نمی آرد

"Like Hāfez, try to be contented and quit the mean world; because one barley-weight of the obligation of the mean is not worth the whole amount of one hundred maunds of gold."

د بای توافق 'Be' of agreement or conformity:

غمین مباش چو کاری بهد عای تو نیست

"Do not be sorry if the business is not done according to thy wish."

مطرب بگو که کار جهان شد بکام ما

"O musician, sing, that the affairs of the world are in conformity to our desire."

د بای قربت 'Be,' expressing approximation:

یارب آن آهوی مشکین بختن بازار سان

وان سہی سرور و انرا بچمن بازار سان

"O God! cause that musky-deer to arrive again at Khotan; and make that straight, walking cypress return to the garden."

د بای علت 'Be' showing cause;

بتهديد گر برکشد تیغ حکم
بمانند کروپیان صم و بکم

"For threat, if He will draw out the sword of order, all the angels will be deaf and dumb."

و بای تشبیه 'Be' of similarity or comparison :

مگر ملائکه بر آسمان و گرنه بشر
بحسن صورت او د رزمی نخواهد شد

"Except the angels on the heaven, no human being on the earth will be similar to Him in beauty."

بابداری علت یکی نخواهد بود
اگر هزار عقیق یمن شود پیدا

"If a thousand cornelians of Arabia Felix were to be obtained, yet not one of them shall be so bright as thy ruby-like lips."

و بای عوض 'Be' of return or exchange :

من از پیرمغان دیدم کرامتهای مردانه
که این دلق ریائی را بجای می بر نمیگیرد

"I saw manly generosity in the old wine-seller, because he does not purchase this garment of hypocrisy even for a cup."

و بای قسم 'Be' expressing an oath :

خدا یا باحق بنی فاطمه

که بر قول ایمان کنم خاتم

"O God, I swear by my sincerity towards the Fatimites that I shall end my life with the confession of faith."

د بای استعانت ، 'Be' expressing instrumentality or assistance :

بآره مرورا بدو نیم کرد

"By a saw he cut him into two."

بلشکر توان کرد این کارزار

"By (the assistance of) an army this battle can be fought."

د بای اتصال ، 'Be' showing conjunction or contiguity ; as, رنگ برنگ ، سر بسر :

جهان را سر بسر در خویش میبین

"Look the whole world, from one end to the other, in your own self."

د بای ابتداء ، 'Be' expressing commencement ; as,

بنام جهاندار و جان آفرین

"By the name of the Lord of the universe, the Creator of soul (I begin)."

د بای اضافی ، 'Be,' of relation. It shows that the noun to which it is prefixed is in the genitive case ; as,

بی زر نتوانی کر کنی برکس زور
ور زرداری بزور محتاج نه

that is, محتاج زور نه .

"You cannot oppress a man without money ; and if you have money thou art not wanting in strength. (Lit., thou art not needful of strength)."

‘Be,’ showing union. It expresses the meaning of *از*, with:

گنه بیند و پرده پوشد بحکم

“He finds the sin (of man) and hides it with clemency.”

‘Be,’ of limitation.

زمشرق بمغرب مهر و آفتاب

روان کرد و گسترده گیتی برآب

“He made the moon and the sun revolve from east to west and spread the world on the face of water.”

‘Be,’ of sublimity, expressing ‘on or upon.’

مشت آبی بروی غفلت زن

“Sprinkle a handful of water on (thy) face of negligence.”

‘Be,’ of companionship or society.

جهان ای برادر نماند بکس

با کس = بکس

“O brother, the world will not remain with any man.”

‘Be,’ used as the mark of the dative or the accusative case :

اگر پای پیلست و گر پر مور

بهر یک تو دای ضعیفی و زور

"Let it be the foot of an elephant or the wing of an ant, but Thou gavest weakness or strength to each and every one."



138. چ by itself has no peculiarity at all; but when it is used with the obscure * it bears several properties, as are mentioned below :

چیم تکقیر 'chim,' showing despise, contempt :

من چر باشم که بران خاطر عاظر گذرم

"Who am I that I should be remembered by that noble mind? (*i.e.* I am nothing)."

چیم استفهام نفی 'chim' of interrogation, implying a negation in the reply :

چر کم گردد ای صدر فرخنده پی

ز قدر رفیعت بدرگاه حی

"O chief of the auspicious foot, what will be lessened from thy exalted dignity in the court of God? (*i.e.* nothing will be lessened)."

چیم مساوات 'chim' of equality, sameness:

مرد بی توشه کا وفتاد ز پای

بر کمر بند او چر زر چر خرف

"To a foodless man who has fallen down, gold is just the same as a piece of earthenware."

چو آهنگ رفتن کند جان پاک

چر بر تخت مردن چر بروی خاک

"When the holy soul intends to depart, to die on the throne is the same as to die on the face of the earth."

'chim' implying negation :

چر میبخسپی ای فتنه روزگار

بیا و می لعل نوشین بیا ر

"What art thou sleeping for, O tumult of the time ? (*i.e.* do not sleep) ; come and bring the sweet red wine."

'chim' expressing exaggeration :

چر خوش وقتی و خرم روزگاری

که یاری بر خورد از وصل یاری

"The happiest and the most pleasant time it is, that a lover should reap the fruit of his beloved's friendship."

'chim' of diminution : مورچر ,

a little ant ; دریچر , a little door, *i.e.* a window ; باغچر , a little garden.

ش

139. شین مصدری , 'shin' forming a verbal noun

(*vide* §. 31 g.) : as, آمرزش , pardon ; پرورش , nourishment ; بخشایش , beneficence, mercy :

بخشایش الهی گمشده را در مناجای چراغ

توفیق فرا راه داشت

"The beneficence of God kept a lamp of grace on the way of a man lost in sins."

ک

140. The letter ک is sometimes prefixed to a word in poetry, but generally it occurs separately; in which case the imperceptible *z* is annexed to it. With this *z* and the primitive vowel zir, it is used in the following different meanings:—

کاف تفسیر , 'kāf' of description or explanation, expressing that or which; as,

عزیزی که از درگش سر بتافت

بهر در که شد هیچ عزت نیافت

"A favourite being, who turned his head from his court, did not find any respect on any door he repaired to."

گلستانی که هر برگ گلش را

هزاران گلشن خلد است بنده

"It is a garden, every leaf of the rose of which, thousands of the gardens of paradise are inferior to."

کاف علت , 'kāf' implying cause; as,

جفا مکن که جفا رسم دلربائی نیست

"Do not oppress, since oppression is not the way of a heart-ravishing business."

کاف عطف , 'kāf' implying the meaning of the conjunction و (and); as,

ای بسا اسپ تیز رو که بماند

که خورنگ جان بمنزل برد

"O numerous swift horses are tired, and the lame ass arrived safely at the destination."

کاف نتیجہ، 'kaf' implying consequence; as,

چیر ضایر من بکدی نیست که با چنین کس

تکدی جویم

"Because I am not powerful enough, so as to contend with such a man for superiority."

کاف مفاعلات، 'kaf' implying suddenness of an action: as,

مادرین گفتگو که از یکسو

شد زناقوس این ترانر بلند

"We were in this conversation, when suddenly from one corner this voice loudly proceeded from the bell."

کاف استفهام نفی، 'kaf' of interrogation implying negation; as,

که از دست قهرش امان یافتی

"Who would have been secure from his wrathful hand?"

کاف میالاف، 'kaf' of addition or increase, implying the meaning of بلکه (nay, not only this, but something more); as,

نہ ہرجای مرکب توان تاختن

کہ جاہا سپر باید انداختن

"Not only that we should not gallop our horse everywhere, but it is necessary to yield at some places."

نه من بران گل عارض غزل سرايم و بس
که عندليب تو از هر طرف هزارانند

"Not only I shall sing an ode on the rose of that cheek, but everywhere thousands of thy nightingales are found."

کاف تردید, 'kaf' of hesitation implying a shadow of doubt; as, زید آید که عمرو

"Whether Zaid or Amr shall come."

کاف تسویر, 'kaf' showing equality or similitude :

نیست در جنگ سلحدار که او
نبود هیچ دغا دار که او

"There is no armour-bearer like him in the battle; there is none who is so deceitful as he is."

چنان میخورد زنگی خام را
که زنگی خورد مغز بادام را

"He eats a raw negro as easily as a negro eats the kernel of an almond."

کاف زائد. Redundant 'kāf.'

این هم شور و اضطراب که چه
وین هم ترک خورد و خواب که چه

“What for is this all noise and confusion, and what is this renouncement of food and sleep for?”

When ‘kāf’ is added to a substantive it has the following property :—

‘kāf’ of diminution, contempt or compassion; as,

پیر مردی لطیف در بغداد
دخترک را بگش دوزی داد
مردک سنگدل چنان بگزید
لب دختر که خون ازو بچکید

“A witty old man in Bagdad gave his younger daughter to a shoemaker: this hard-hearted wretched man bit the lips of the girl in such a way that blood trickled from them.”

پیر زنی موی سیر کرده بود
گفتش ای مامک دیرینر روز

“An old woman had blackened her hairs: I said to her ‘O dear old mother.’”

م

141. ‘mim’ expressing the order of a number; as, پنجم ordinal of five; چهارم ordinal of four.

‘mim’ signifying verbal اثبات فعل, when added to substantives or adjectives :

بیمار = بیمارم : درویش هستم = درویشم
 مستم ز غم عشق تو مستم مستم
 .هستم

"I am intoxicated by the grief of thy love, I am intoxicated, I am intoxicated."

مگو، 'mim' of prohibition; as, میم نهی
 .میا

ن

142. نون نفي Negative 'nun': it is either prefixed to a word or written separately; in the latter case it takes نر باخت — نگفت as; های مختلفي

'nun' of interrogation implying negation: نون استغهام نفي

نر مارا در جهان عهد و وفا بود

جفا کردی و بد عهدي نمودی

"Had we no promise and fidelity in the world, that thou didst oppress and prove faithless?"

ه

143. های لیاقت 'he' implying fitness; as, مردانر = لایق شاهان = شاهانر
 = لایق مردان, worthy of men.

من از پیر مغان دیدم کرامت های مردانر

"I found in the old wine-seller the generosity worthy of men."

و سکندر نامر , 'he' of relation; as,
 a work relating to the name of Alexander; شاه نامر ,
 a work relating to kings.

و های مقتدایر , 'he' implying space or size;
 as, صد سالر , hundred years old; دو ماهر , two
 months old; و یکروزه , one day old.

تد بیر ما بدست شراب دو سالر بود

"Our remedy was in the hand of the wine of two
 years."

بیکروزه گفתי که یک سالر بود

"He was one day old, but (you would say) that
 he was one year old."

ی

144 . یای زائد . Redundant 'Ya'; as, خدای
 for کشا; کشای; خدا

خدای راست مسلم بزرگواری و حلم

"Greatness and mildness are applicable to God."

یای. تنکیرو وحدت . 'Ya' expressing unity or
 an 'indefinite article' a:

یکی دیدم از عرصه رود بار

که پیش آمدم بر پلنگی سوار

"I saw a man in the plain of Roodbar, who came
 to me riding on a tiger."

ياي تحقير . 'Ya' of diminution or contempt ;
as,

هست خاكي كه چو آبى بخورد طوفانرا

" There is an insignificant earth which drinks the whole deluge like a draught of water (*i.e.* there is an humble man, &c.). "

يار دارد سر صيد دل حافظ ياران
شا هبازي بشكار مگسي مي آيد

" O friends ! my beloved wishes to captivate the heart of Hafez. A royal-falcon comes to prey upon (an insignificant creature like) a fly. "

ياي اضافي . 'Ya' of government or concord : it is used instead of zir, which is the proper mark of the genitive, at the end of words ending in alef or waw ; as,

The fidelity of a lover. وفاي عاشق

Heart-attracting beauty. پري روي دلکش .

ياي متکلم . 'Ya' expressing the first personal pronoun of the singular number : it is used in Arabic, which the Persians have imitated ; as, و قبلر گاهي , my God ; و منخد و مي , my master ; و قبلر گاهي , my altar.

اگر بر احمد مختار خوانند اينچنين شعري

ز صد را و صدا آيد كه قد احسنت حساني

"If they will recite such a verse to the prophet Mohammad, a voice will come from his throne, 'Bravo my Hassān!'"

ياي اسمي. Substantive 'Ya'; it is added to adjectives to form abstract nouns; as, نيکي—نيک, goodness; پيري—پير, old-age; روشني—روشن, brightness.

ياي فاعلي. 'Ya' of agency: حکمتي, a man of science; جنگي, a warrior.

عشق از اول سرکش و خوني بود

"Love is, from the beginning, rebellious and murderous."

ياي نسبتي. 'Ya' expressing relation; as, هندي, one belonging to India; فارسي, Persian; مصري, Egyptian.

ياي مصدر ي. Infinitive 'Ya'; it is added to an adjective to form a passive infinitive; as,

مشتاقي بر کر ملولي.

"To be anxious is better than to be afflicted."

معزولي بر کر مشغولي.

"To be dismissed is better than to be employed."

ياي لياقت. 'Ya' expressing fitness; it is added to an active infinitive to show the fitness of an action; as, خوردني = fit to be eaten.

که من رفتنی ام تو سالار نو

"That I am fit to depart and thou (art) a new chief."

شمع اگر با تو کند دعوی نازک بدنی

کشتنی سوختنی باشد و گردن زدنی

"If the candle boasts to have the same delicate frame of body as thou hast, it will be fit for being killed, burned, and beheaded."

Derivation of Persian Words.

145. In Persian the derivatives are formed from the simple by means of various terminations. The derived words are—(1) Substantives, and (2) Adjectives.

(1) Substantives.

Names of agents are formed (*a*) by adding the termination *ند* — *ن* to the imperative of a verb, as رسیدن (to arrive); رسند, *arriver*; or (*b*) by adding the terminations *کار*, *وان* — *بان* to substantives or adjectives; as, دربان *a* door-keeper; ساروان or ساریان *a* camel-driver; بدکار, *evil doer*; خدمتکار, *a servant*; زرگر, *a goldsmith*. Sometimes, we find also *چی* added to a substantive to denote an agent; as, تفنگچی or بندوقچی, *a musketeer*.

The third person past tense of a verb is used as a noun of action; as, خرید و فروخت, buying and selling; آمد و شد, coming and going (frequenting); گفت و شنود, speaking and hearing (conversation).

From nouns or adjectives (compound or simple) may be formed abstract substantives by adding *ی* to them; as, نیکی, goodness; شرمساری, bashfulness; دانشمندی, learning; سیاهی, blackness; سوداگری, traffic; تنگدستی, poverty; پادشاهی, sovereignty. If the primitive word end in the imperceptible *ه*, the letter *ه* is changed into *گ* before taking the sign of the abstract noun; as, بندگی — بند *ه*, slavery; بیگانگی, alienation. The letter alef added to a few adjectives also form abstract nouns; as, گرما, heat; سرما, cold.

Names denoting the place of anything are formed by adding the terminations, دان, بار, ستان, زار, to other substantives; as, گلستان, a bower of roses; هندو بار, a place of the Hindoos; زنگبار, a place of negroes (Zanzibar); شکر دان, a chest of sugar; خاکدان, a place of dust; لاله زار, a tulip-bed; گلشن, a

rose-garden; کوپسار, a hilly country; سنگلاخ, a stony place; عبادت گاه, a place of worship.

Diminutives are formed by adding ك to living beings and چر (or یچر) to living beings as well as lifeless things; as, مردك, manikin; دخترک, a little girl; مورچه, a little ant; دریچه, a little door, i.e. a window.

(2) *Adjectives.*

Adjectives implying possession are formed by adding to nouns the terminations, سار, گین, مند, as, شرمسار, bashful; اندوهگین, sorrowful; دانشمند, learned; زهرناک, venomous; امیدوار, hopeful; جانور, having life; زمردین, made of emeralds; زرین, golden.

Adjectives of similitude are formed by adding آسا, سار, and وش, to substantives; as, مشک آسا, like musk; خاکسار, dust-like; شاهوش, king-like; مهوش, like the moon.

Adjectives denoting colour are formed by adding to substantives, the terminations فام and گون; as, گلغام or گلگون, rose-coloured; گندم گون, wheat-coloured; زمرد فام, emerald-coloured; لعل فام, ruby-coloured.

The terminations, **آنه** and **وار** added to nouns, form adjectives or adverbs that imply fitness or worthiness; as, **مردانه**, worthy of a man; **دیوانه**, worthy of a demon; **شاهوار**, fit for a king; **دانایانه**, prudently; **دلیرانه**, boldly; **پیداوار**, like a footman.

The Arabic words **ذو-ذی** and **صاحب**, prefixed to Arabic nouns, form adjectives implying possession; as **ذو جلال**, majestic; **ذو شوکت**, pompous; **ذو خرد**, wise; **صاحب جمال**, beautiful.

Compound Words.

146. The Persians take a great delight in using frequently the compound adjectives; and in this point particularly their language holds superiority over almost all the other languages.

The formation of the compound adjectives depends more on the taste of the writer than on a rule; but generally they are formed (1) by a noun and an imperative, (2) by an adjective and a noun, and (3) by two nouns.

(1) Adjectives compounded of nouns and imperatives.

گل افشان = Shedding flowers.

درافشان = Sprinkling pearls.

خون افشان = Dropping blood.

گوهر افشان = Scattering gems.

- دل آزار = Heart-afflicting.
 بیخ افکن = Root-tearing.
 مرد افکن = Overthrowing heroes.
 دل آور = Brave.
 مجلس آرا = Gracing the assembly.
 دل آرام = Heart-pacifying.
 نبرد آزما = Experienced in battle.
 خون آلود = Besmeared with blood.
 مهر گستر = Kind.
 شهر آشوب = Disturbing the city.
 روزافزون = Daily-increasing.
 سرافراز = Proud.
 عالم افروز = Enlightening the world.
 دانش آموز = Teaching wisdom.
 راحت آمیز = Mixed with peace.
 تیر انداز = An archer.
 فتنه انگیز = Raising a tumult.
 جان آفرین = Soul-creator.
 دلبر = Heart-ravishing.
 سایه پرور = Bred in the shade.
 تن پرور = Self-indulging.
 عشق باز = Sporting with love.
 عدو بند = Enslaving the enemies.

- عطر بیز = Perfume-pouring.
 عالم تاب = Inflaming the world.
 شبخیز = Rising in the night.
 جهاندار = A possessor of the world.
 نکته‌ردان = Skilful in subtleties.
 کامران = Fortunate, happy.
 خون ریز = Blood-shedding.
 رهزن = A highway robber.
 دلسوز = Heart-burning.
 صف شکن = Breaking the enemy's ranks.
 خودفروش = Selling himself, i.e. boasting.
 کشورکشا = A conqueror of the country.
 غریب نواز = Courteous to the poor.
 کامیاب = Prosperous.

(2) Adjectives compounded of adjectives and nouns.

- خوب روی = Beautiful.
 پاکیزه خوی = Of a holy disposition.
 پاکدامن = Chaste.
 خوشالکان = Sweet singing.
 خوش رفتار = Walking gracefully.
 شیرینکار = With sweet actions.
 شیرین دهن = With a sweet mouth.

ساق سیمین = Having silver-legs.

تنگ دست = Close-fisted.

جوان مرد = A generous person.

(3) Adjectives compounded of two nouns.

پریرو = Fairy-faced.

شکر لب = Having sweet lips.

طوطی گفتار = Talking like a parrot.

مشکبوی = Scented with musk.

شیردل = Lion-hearted.

There are also a few compound adjectives compounded of the particle هم (together) and nouns, implying 'intimacy'; as,

هم آشیان = Living in the same nest.

هم آهنگ = Having the same inclination.

هم بستر = Lying on the same pillow.

همدم = Breathing together, i.e. an intimate friend.

هم طویل = Living in the same stall, an associate.

A few other adjectives, denoting privation, are compounded of the particles نا (not), کم (little), and بی (without), and nouns; as,

نامید = Hopeless.

بی وفا = Faithless.

کم خرد = Having little sense.

147. Many compound substantives, in the like manner, are found, compounded of two nouns; as,

رزم گاه = A battle-field.

جهان پناه = The asylum of the world.

روز نامه = A diary.

مرزو کشور }
مرزو بوم } = An empire.

آب و هوا = Climate.

نشو و نما = Growth.

Compound Verbs.

148. Many compound verbs are seen in the language. They are formed by prefixing the Arabic as well as Persian nouns or adjectives to the verbs

فرمودن — ساختن — داشتن — آوردن — کردن
شدن — گشتن — نمودن — بردن — خوردن as,

اقرار کردن = To confess.

رجوع = To refer.

تمام = To complete.

ترک = To abandon.

طلوع = To rise.

یاد آوردن = To remember.

معذور داشتن = To pardon.

حسد بردن = To envy.

غم خوردن = To be grieved.

روشن ساختن = To enlighten.

التفات نمودن = To pay regard to.

بی‌هوش گشتن = To be insensible.

غمگین شدن = To be sorry.

فکر فرمودن = To consider.

Some verbs are compounded of some particles (with or without a signification) and verbs ; as,

باز کردن = to open.

فراز کردن = to shut.

پر کردن = to fill.

در آمدن = to enter.

در آوردن = to carry in.

در خواستن = to require.

در یافتن = to understand.

بر آمدن = to ascend, to be fulfilled.

بر گشتن = to return.

بر آسودن = to rest.

بازداشتن = to withhold.

فرود آمدن = to descend.

سر دادن = to confine.

As an exercise for the students, a few verses are quoted, illustrating some of the foregoing compounds and derivatives.

سپهر بر شده پرویز نیست خون افشان

"The exalted sky is a blood-shedding sieve."

بگلزارم چکار اکنون که گشتست

جهان بر چشمم از رویت چو گلشن

"What have I to do with a garden now, when, by thy face, the whole world has become a garden in my eyes."

عیش خلوت بتماشای گلستان ماند

"The pleasure of retirement resembles the view of a bower of roses."

شاه شمشاد قدان خسرو شیرین دهنان

که بهرگان شکند قلب هر صف شکنان

"(She is) the King of the beauties, as upright as the box-tree, and the prince of persons of sweet mouths, who tears by her eye-lashes the hearts of all those who break the enemy's rank (*i.e.* she captivates the heart of the brave)."

فغان کین لولیای شوخ و شیرین کار شهر آشوب
چنان بردند صبر از دل که ترکان خوان یغمارا

"Alas! these sprightly city-disturbing girls, of sweet behaviours, have carried away patience from our heart as Tartars their tray of plunder."

من ازان حسن روز افزون که یوسف داشت دانستم
که عشق از پردۀ عصمت برون آرد زلیخا را

"I knew, from that daily-increasing beauty which Joseph possessed, how love draws out Zolaikhā from the veil of chastity."

شمشاد سایر پرور من از کمر کمتر است

"What is my box-tree, nourished under the shade, inferior to?"

ز روی ساقی مهوش گلی بچین امروز

"Pick up, to-day, a rose from the face of the moon-like cupbearer."

بهار میگردد مهر گسترادریاب

"The spring passes away, O kind beloved, make the most of it."

یارب آن شاهوش ماه رخ زهره جبین

در یکتای کمر و گوهر یکدانم کیست

"O God, whose unique pearl and incomparable gem is that king-like beauty that has the face like the moon and the forehead like the Venus?"

مشرق و مغرب بهر پر بهد مست

"The East and the West are all full of friends."

ایا شاه محمود کشورکشی

"O country-conquering king Mahmood!"

شد رهن سلا مت زلف تو وین عجب نیست

"Thy ringlet became a highway robber, secure from every danger; and that is not a wonder."

گر نکتهدان عشقی خوش بشنو این حکایت

"If thou art a knower of the subtleties of love,
hear this story pleasantly."

ناامیدم مکن از سابقه روزازل

"Do not disappoint me of predestination."

خود فروشان را بکوی می فروشان راه نیست

"The self-conceited persons have no entrance
into the street of the wine-sellers."

سخن شناس نه دلبر اینهجا ست

"O heart-ravisher, thou art not the appreciator of
words; here is the fault."

گریکی را تو کامران بینی

"If thou find one man happy."

در آستین مرقع پیاله پنهان کن

که همچو چشم صراحی زمانه خونیراست

"Hide the cup under the sleeve of the patched
garment, since the time is as bloody as the eye of
the wine-bottle."

میرسد مژده گل بلبل خوش الحانرا

"The sweet-singing nightingale receives the good
news of the rose."

ماهروئی مشکبوئی دلکشی

جان فزائی و دغریبی مهوشی

"(She is) moon-faced, scented like musk and
a ravisher of hearts; soul-expanding, heart-
deceiving, and moonlike."

بعد ازین نام ترا در هر کجا خواهم نوشت

بی حقیقت بی مروت بی وفا خواهم نوشت

"Hereafter wherever I shall write thy name, I shall write false, ungrateful, and faithless."

چشم میگون لب خندان دل خرم با اوست

"The wine-coloured eyes, laughing lips, and cheerful heart, are with her."

خورشید می ز مشرق ساغر طلوع کرد

"The sun of wine rose from the east of the cup."

فکر معقول بغر ما گل بیخار کجاست

"Consider reasonably! where is the rose without a thorn."

صبا بلطف بگو آن غزال رعنا را

که سر بکوه و بیابان تو داد ما را

"O Zephyr! say kindly to that lovely-fawn, that thou hast confined us in mountains and forests."

امیدوار بود آدمی بخیر کسان

"A man is hopeful of other's charity."

یاد دارم که در ایام طفولیت متعبد بودم

و شبخیز

"I remember that in my boyhood I was very religious and was rising in the night (for prayers)."

پارسا را بس این قدر زندان

که بود هم طویل زندان

"It is a great imprisonment for the pious to be in the company of the profligates."

اي خداوند روز قيامت مرا نابينا برانگيز
تا در روي نيکان شرمسار نباشم

"O God, rouse me blind on the day of resurrection, so that I shall not be ashamed in the presence of the virtuous."

جهاندار اگر نيستي تنگدست
مرا بر سرگازه بودي نشست

"If the possessor of the world was not a miser, I would have got a seat on the throne."

که سغله خداوند هستي مباد
جوانمرد را تنگدستي مباد

"May not a miser be a possessor of wealth; let not a generous person have poverty (i.e., let him not be poor)."

بروي خود در طماع باز نتوان کرد
چو باز شد بدرشتي فراز نتوان کرد

"It is not possible (for a man) to open the door of liberality; but when it is once opened, it cannot be shut even with difficulty."

Measures of Arabic words.

149. It is an undeniable fact that the modern Persian language contains more of the Arabic words than the Persian. Consequently, the mode of tracing their derivations forms one of the most

essential points in the study of the language. To commit all those Arabic words to memory, without knowing the sources from which they come out, requires but an extraordinary faculty of mind. Taking this into consideration, then, we draw the attention of students to the following.

150. Every word in the Arabic language may be referred to a root, bearing some meaning, consisting of either three or four letters. The trilaterals are more common and they are almost verbs, except a few, which are substantives or adjectives. A few of the quadrilaterals are verbs, but generally they are substantives.

151. In order to modify the meaning of the root, the Arabs have adopted a mode which can be called highly skilful and rational. This consists not only in prefixing or affixing terminations to the simple root, but also in expanding it by inserting certain letters somewhere between the initial and final letters. The letters used to expand the trilaterals are called "servile letters" because they do not belong to the original root. These are seven in number, viz., **ل**, **ت**, **س**, **م**, **ن**, **و**, **ي**, all grouped

in the technical word **يَتَسَمَّنُونَ**, *Yatasammanowā*. The serviles **ل** and **ت** occur at the beginning, in the interior, and at the end of a word. The **ت** at the end assumes the form **ة**; the **م** always at the beginning; the **و** is inserted in the interior of a word; the **ن** and **ي** either in the interior or at the end

and the س is found always as the second letter of a word, and it is preceded by alef or mim and followed by ت .

152. The Arabs have adopted فعل , signifying 'action', as the "typical root" to exhibit the various modifications; and the forms thus obtained are called the "measures of words." For example, by inserting one alef between the initial and the medial of the root, فعل , and moving the medial by a short vowel kasra we get فاعل , 'one who does, having the sense of an agent or active Participle. This word فاعل is, then, the measure upon which all other active participles or agents of this kind are formed. The most important measures of a frequent use are given below :—

Increased Infinitives.

Instances.

- 1 تكريس , تدبير , تعليم تنعيم
- 2 مصارعت , معاضدت , معاونت مفاعلت
- 3 اعزاز , اقرار , اكرام افعال
- 4 تفحص , تكبر , تدبر تفعل
- 5 تدارس , تداخل , تحايل تفاعل
- 6 انكسار , انكراف , انصراف انفعال
- 7 اقتطاع , اقتتران , اعتماد افعال
- 8 استمداد , استبصار , استظهار استفعال

*Present Participles (active).**Instances.*

1	مُفْعِلٌ.....	مُدْخِلٌ , مَدْبُورٌ , مُعَلِّمٌ
2	مُفَاعِلٌ.....	مُخَاطَبٌ
3	مُفْعِلٌ.....	مُكْرِمٌ
4	مُتَفَعِّلٌ.....	مُتَعَلِّمٌ , مُتَرْجِمٌ
5	مُتَفَاعِلٌ.....	مُتَخَاطِبٌ
6	مُفْعِلٌ.....	مُنْصَرِفٌ
7	مُفْعِلٌ.....	مُعْتَمِدٌ
8	مُسْتَفْعِلٌ.....	مُسْتَظَرٌ

*Participles (Passive).**Instances.*

1	مُفْعِلٌ.....	مُدْخِلٌ , مَدْبُورٌ , مُعَلِّمٌ
2	مُفَاعِلٌ.....	مُخَاطَبٌ
3	مُفْعِلٌ.....	مُكْرِمٌ
4	مُتَفَعِّلٌ.....	مُتَعَلِّمٌ , مُتَرْجِمٌ
5	مُتَفَاعِلٌ.....	مُتَخَاطِبٌ
6	مُفْعِلٌ.....	مُنْصَرِفٌ
7	مُفْعِلٌ.....	مُعْتَمِدٌ
8	مُسْتَفْعِلٌ.....	مُسْتَظَرٌ

153. Students will easily ascertain from the foregoing active and passive participles, that they are the same in form, in every other point but one, viz., that the penultimate letter of the active participles takes the short vowel zir below it, while that of the passive takes the short vowel zabar above it.

154. Besides the above-said measures, there are several others also of a general use.

1. **فَاعِل**. This form is used as a present participle, an agent and an adjective; as, **غَالِب**, prevailing; **قَاتِل**, a slayer; **قَادِر**, powerful; **بَايِع**, a seller.

2. **فَعَال** or **فَعَال**. This form is used as an abstract noun and an adjective; as, **صَلَاح**, peace, rectitude; **كَمَال**, perfection; **حَرَام**, unlawful; **قَرَار**, rest; **حِسَاب**, reckoning; **قِرَار**, flight.

3. **فَعُول** or **فَعُول**. The latter form is used as a noun of excess or intensive agent, and the former as a substantive; as, **شَكُور**, very much thankful; **رِسُول**, entrusted with an important mission, **دُخُول**, entrance **ظُهور**, appearance.

4. **فَعِيل**. This form is used as a noun of excess or intensive agent, and a substantive; as, **مَرِيض**,

very ill; عَلِيم , very learned; كَرِيم , very generous; حَسِين , very beautiful; دَلِيل , a guide; رَحِيل , marching.

5. فَعَال . This form is used as a substantive as well as an intensive agent; as, صَرَّاف , a money-changer; بَقَّال , a green-grocer; جَلَّاد , an executioner; نَصَّار , a great helper; وَهَّاب , very bountiful; عَلَّام , very learned; خَلَّاق , the Creator.

6. فَعِيل . This form is used as an intensive adjective, or a noun of excess; as, صَدِيق , a very truthful person.

7. فَعَلِي . This form is used as a substantive; as, دَعْوِي , a sentence passed by a judge, قَتْوِي , a demand; تَقْوِي , piety.

8. فَعْلَان , فَعْلَان , فَعْلَان , فَعْلَان .

These forms are nouns or adjectives; as, حَرَمَان , disappointment; عَرَفَان , knowledge; نِسْيَان , oblivion; سُلْطَان , a king; بَهْتَان , a false accusation; كُفْرَان , ingratitude; سُكْرَان , intoxicated; حَيْرَان , astonished; طَيْرَان , flying; دَوْرَان , revolution.

9. ^{مُفْعِل} مَفْعِل . These are used as nouns of time and place; as, ^{مَقْتُل} مَقْتُل , a place of slaughter; ^{مَكْتَب} مَكْتَب , a place of writing, (a school); ^{مَجْلِس} مَجْلِس , a place of sitting; ^{مَغْرِب} مَغْرِب , a time or place of setting (of the sun) i.e. the West. ^{مَسْجِد} مَسْجِد , a place of prostration, i.e. a mosque. ^{مَنْزِل} مَنْزِل a place of alighting i.e., a stage.

10. ^{مِفْعَال} مِفْعَال . This form is a noun of instrument; as, ^{مِفْتَاح} مِفْتَاح , a key; ^{مِيزَان} (مِوزَان) , a balance.

11. ^{مَفْعُول} مَفْعُول . This is generally used as a passive participle, and sometimes as a substantive or an adjective; as, ^{مَكْتُوب} مَكْتُوب , written, (any written production); ^{مَمْلُوك} مَمْلُوك , enslaved, (a slave); ^{مَعْلُوم} مَعْلُوم , known; ^{مَظْلُوم} مَظْلُوم , oppressed.

155. Students should bear in mind that no trilateral can form words on each and every one of the foregoing measures. Some form words on a certain number of measures only; others form on some other measures and so forth.

156. After having acquainted the students with so many important measures, I beg to draw their attention to the following three points, which, I

hope, will enable them at once, to get at the trilaterals from the derivatives.

(a) To find out the corresponding measure.

(b) To ascertain the position of the serviles.

(c) To strip the derivatives of their serviles.

Suppose we are given a word, for instance **استقبال**, and asked to derive it. We know that its corresponding measure is **استفعال**, of which the first three letters are serviles, the penult is a servile, and **فعل** is the trilateral root. In like manner, in **استقبال**, the first three letters are serviles, the penult is a servile and **قبل** is the root.

157. There are a few peculiarities to be observed in the process of finding out the trilaterals; viz., (1) **و**, one of the radicals, coming before **ت** (a servile) is changed into **ت**; as **وقف**, forming a word on the measure **افتعال**, will be **اوتفاق**, but **و** is changed into **ت**, and therefore the form will be **اتتفاق**, i.e. **اتفاق**; similarly **اتحاد** (وحد), and **اتصال** (وصل); (2) the servile **ت** coming after **ض** (one of the radicals) is changed into **ط**; as **اضطراب** (ضرب), **اضطراب** for **اضطراب**; (3) the servile **ت** coming after **ز** (a radical) is changed into **د**; as **ازدواج** for **ازتكام** (زوج), **ازدحام** for **ازتكام** (زحم).

The Formation of the Arabic Plural.

158. In Arabic, nouns have three numbers, viz. Singular, Dual, and Plural. The final letter of every Arabic noun has the sign 'tanwin.'

159. The dual is formed by suppressing the sign 'tanwin' of the singular and adding ـَانِ for the nominative and ـَيْنِ for other cases; thus دار , a house, dual دارَانِ , two houses, دارَيْنِ , of, to, or in two houses.

160. When such nouns of the dual number are used in the Persian language, the primitive vowel-signs of the final letter are omitted; as, دارَيْنِ , when used in Persian, stands as دارَيْن .

161. The plural is formed either by affixes or by a modification of the singular form. The plural, by affixes, is technically termed a regular plural, and the plural, by a modification, is called a broken plural.

162. The regular masculine plural is formed by dropping the 'tanwin' of the singular and adding ـُونَ for the nominative and ـِينَ for other cases; as, والِد , a father, والِدُونَ , fathers, والِدِينَ , of, to, or by fathers.

163. The regular feminine plural is formed by dropping the final ة of the singular along with the 'tanwin' and adding ^s اَتْ for the nominative and ^s اِتْ for other cases; as, ^s وَاِلْدَة , a mother, ^s وَاِلْدَات , mothers, ^s وَاِلْدَاتِ , of, to or by mothers.

Irregular or Broken Plurals. جمع المكسر .

164. Besides the regular plurals as shown above, the Arabs have adopted several modes of forming the Broken Plurals. Some grammarians have enumerated thirty-one forms of broken plurals, of which seven are of a very rare occurrence in the Arabic language. The remaining twenty-four frequently used in Arabic are not all used in Persian. Those that are often used, I have attempted to divide into several classes, giving a rule together with some exceptions to every one of them.

1st Class—

Singular measure.

Plural measure.

فَعَال or فَعَال or فَعَال اَفْعَال

Rule I. Substantives of four letters, the penult of which is ا, omit the penult, add one alef in the beginning, and one ؤ at the end, moving the second and the fourth letters of the singular substantives by 'kasra' and 'fatha' respectively and rendering the initial inactive, to form the plural.

Singular.	Meaning.	Plural.
شراب	Drink, wine	اشربہ ..
جواب	Answer	اجوبہ ..
زمان	Time, tense	ازمنہ
سلاح	A weapon	اسلحہ ..
طعام	Food... ..	اطعمہ
قماش	A silken cloth	اقمشہ
لسان	A tongue	السنہ
متاع	A thing.....	امتعہ
مکان	A place	امکنہ
دماغ	A brain.....	ادمغہ
جہاز	A ship	اجہزہ
سوال	A question.....	اسولہ
نکاح	A marriage	انکحہ
بخار	Vapour	ابخرہ ..
دخان	Smoke	ادخنہ ..
شعاع	A ray.....	اشعّہ (for اشععر)
امام	A religious chief	اِئمّہ (for ااممہ)
زمام	A bridle.....	ازمّہ (for ازممہ)

2nd Class—

Singular measure.

{ فَعْلَل or فَوَعْل or فَعِيل } or { مَفْعَل , مَفْعِل , مَفْعِلَة }
 { فَعْلَل } { فَعِيلَة }

Plural measure.

مَفَاعِل or مَفَاعِل or فَوَاعِل or فَعَائِل or فَعَالِل

Rule II. Substantives or adjectives, consisting of four letters with or without the letter *z* at the end, insert one alef between the second and the third letters, to form the plural.

(a) Students should bear in mind that the final *z* of the singular is omitted in the plural.

Singular.	Meaning.	Plural.
بنصر	The ring finger.....	بناصر
خنصر	The little finger	خناصر
جوهر	A jewel	جواهر
جليل	A great thing	جلائل
حدائق	A garden	حدائق
حليل	A wife	حلائل
خبث	An evil, an impurity ...	خبائث
خزائن	A treasure.....	خزائن
خندق	A ditch	خنادق
درهم	A coin	دراهم

Singular.	Meaning.	Plural.
ضمير	Mind, a pronoun	ضمائر
عجب	Admiration	عجائب
عسكر	An army	عساكر
غريب	A strange thing	غرائب
فرسخ	A league	فراسخ
فريضه	A duty	فرائض
فريد	A unique (gem)	فرائد
قبيح	Base, deformed	قبايح
قصيده	An eulogistic poem	قصائد
لطيفه	A jest, joke, wit	لطائف
مكرم	An unlawful thing	مكارم
مكسر	An inhabited place	مكاسر
مكفل	An assembly	مكافل
مكمل	A litter	مكامل
دقيقه	A subtlety, a small thing.	دقائق
ملك (for ملاك)	An angel	ملائك (for ملاك)
منهيه	A prohibited thing, a sin.	مناهي
معبد	A sacred place, a temple.	معابد
ملاهي	A pleasure prohibited by law.	ملاهي
مأرب	A necessity	مأارب (for مأارب)

Singular.	Meaning.	Plural.
مأثر	A sign, an illustrious action.	مآثر (for مأثر)
محتاج	A fulfilment of need, a success.	مناجج
مفرق	The place where the hair parts.	مفارق
موهبه	A gift	مواهب ..
وقيعه	A battle, an accident ...	وقائع
وديعة	A deposit	ودائع
وسوسه	A temptation	وساوس ..
نظيره	A respectable man, a noble man.	نظائر
نسيم	A breeze, a gale	نسائم
موقف	A station, a post	مواقف
موقع	An occurrence	مواقع
سبيل	A way	سبائل
موعظه	A precept	موعظ
طريق	A path	طرائق ..
جريدة	A book, a volume	جرائد
جريمه	Crime	جرائم
جزيره	An island	جزائر
جند	A stone	جنادل
جنيب	A led-horse	جنائب

Singular.	Meaning.	Plural.
ارامل	Widowed	ارامل
هواج	A camel-litter	هواج
وظائف	A pension	وظائف
پهاكل	A temple	پهاكل
مزارع	A farm	مزارع
بهاشم	A beast	بهاشم
بصائر	A foresight, prudence ...	بصائر
بنادر	A sea-port.....	بنادر
ذماشم	A misdeed.....	ذماشم
منافذ	A passage.....	منافذ
مناخر	A nostril	مناخر
ملاحد	A heretic, a hypocrite ...	ملاحد
مقابر	A cemetery	مقابر
معادن	A mine, a quarry	معادن
معارك	A field of battle	معارك
مضايق	An arduous affair.....	مضايق
مصائب	A calamity, an affliction.	مصائب
مشاعل	A torch, a flame	مشاعل
مشاغل	An employment	مشاغل
مشارع	A highway	مشارع
مراحم	A plaster	مراحم
مذاهب	A way, a religion.....	مذاهب
مدائح	An encomium	مدائح

Singular.	Meaning.	Plural.
مجلس	An assembly.....	مجالس ..
قبیلہ	A tribe, a family	قبائل
فضیحہ	A disgraceful act	فضائح
حمیدہ	A laudable action.....	حمائد
قرینہ	A female friend, a conjecture.	قرائن
شریطہ	A condition	شرائط
غنیمہ	A booty, a blessing	غنائم
منفعہ	A profit.....	منافع
دفینہ	A thing buried	دفائن
سفینہ	A ship	سفائن
مدینہ	A city	مدائن
نغیسہ	A precious thing	نغائس
نصیحہ	An advice.....	نصائح
نتیجہ	A consequence	نتائج
کوکب	A star	کواکب
موکب	A troop, a legion	مواکب
موضع	A place.....	مواضع
منظر	An aspect.....	مناظر
منصب	An office, dignity.....	مناصب ..
منزل	A stage	منازل
فضیلہ	Virtue, excellence	فضائل
عنصر	An element	عناصر

Singular.	Meaning.	Plural.
عقرب	A scorpion	عقارب
عقيدة	A faith, belief	عقائد
طبيع	A nature, mind.....	طبائع
صومع	A monastery, a hermitage.	صوامع
صكيفر	A page, a book.....	صكائف
شنيعر	A shameful act, a vice...	شنائع
شريع	An ordinance	شرائع
شريقر	An illustrious man	شرائف
رميمر	A thing rotten	رمائم
ذخير	A provision, a store.....	ذخائر
دليل	An argument, a demonstration.	دلائل
دفتر	A book, a register	دفاتر
خديعر	A fraud, a deceit	خدائع
حقيقر	Truth, sincerity	حقائق
منبر	A pulpit	منابر
مملك	A kingdom	ممالك
مكرم	A favour, a generous action.	مكارم
مقصد	An enterprise, a design.	مقاصد
معني	A signification	معاني
مطلع	A place of rising	مطالع

Singular.	Meaning.	Plural.
مطلب	A demand, a proposition.	مطالب
مصلحه	An affair	مصالح
مصدر	An infinitive, a source...	مصادر
مصحف	A book, a volume	مصحف
مشرب	A drinking-vessel or a parlour.	مشارب
مسكن	A habitation	مساكن
مسجد	A mosque	مساجد
مرسوم	A custom, an usage	مراسم
مرحلة	A stage, a station	مراحل
مرتبه	A gradation of rank	مراتب
مربع	A spring-habitation	مرايع
مذبح	An altar	مذابح
مدرسه	An academy, a college...	مدارس
مدخل	An entrance	مداخل
مخرج	An expense	مخارج
ضغده	A frog	ضغادع
قنديل	A wick	قناديل

3rd Class—

*Singular measure.**Plural measure.*

فَعِيل or فَعِيلَة

فَعِلَة

Rule III. Substantives or adjectives of four letters omit the penultimate letter ي, move the initial

and the second letters by the vowel-points 'zamma' and 'fatha' respectively, and take one alef at the end, to form the plural.

(a) The final *z* of the singular is omitted in the plural.

Singular.	Meaning.	Plural.
قريب	A relation	قربا
فقيه	A doctor of law and divinity.	فقه
عظيم	A grandee.....	عظما
سفيه	A fool, an idiot.....	سفها
رقيب	A guardian, a watcher...	رقبا
امير	A prince, a grandee.....	امرا
حكيم	A philosopher, a wise man.	حكما
خليفة	A caliph	خلفا
رفيق	A companion.....	رفقا
فقير	A poor man	فقرا
غريب	A stranger, a poor man.	غربا
قديم	The ancient	قدما
وزير	A minister.....	وزرا

Singular.	Meaning.	Plural.
وكيل	A deputy	وكلاء
بليغ	An eloquent man	بليغاء
فصيح	An eloquent man	فصحاء
نديم	A companion, a courtier.	ندماء
سفير	An ambassador.....	سفراء
ظريف	Elegant.....	ظرفاء
جليس	A companion	جلساء
أمين	A state-secretary	أمناء
ثقل	A grave, morose man ...	ثقلاء

(a) A few substantives on the measure, **فعيل** form the plural on the measure **فعلاء**, by adding one alef between the second and the third letters, and one alef at the end, throwing off the final **ة**.

Singular.	Meaning.	Plural.
رعي	A subject	رعايا
وصي	A precept, a will	وصايا
ولي	A friend	ولاياء

Singular.	Meaning.	Plural.
بریه	A creature, a man	برایا
قضیه	A command, a declaration.	قضایا
منیه	Death.....	منایا
رزیه	An affliction, a misfortune.	رزایا
خفیه	A secret, mystery.....	خفایا
خطیه	A sin, a fault, an error...	خطایا

4th Class—

*Singular measure.**Plural measure.*

فاعل

فعلا

Rule IV. Substantives or adjectives consisting of four letters omit the second letter which is always **ل**, move the first and the third letters by 'zamma' and 'fatha' respectively, and add one alef at the end.

Singular.	Meaning.	Plural.
فاضل	A learned man.....	فضلا
شاعر	A poet	شعرا

Singular.	Meaning.	Plural.
عَاقِل	A wise man	عُقُلَا
عَالِم	A learned man	عُلُمَا
جَاهِل	An ignorant man	جُهُلَا
صَالِح	A pious man	صُلَحَا

5th Class—

Singular measure.

فَعْلَانِ, فَعْلَانِ, فَعْلَانِ

or تَفْعِيل

or فَعْلُول, فَعْلِيل

or فَاعُول.

Plural measure.

فَعَالِيل

تَفَاعِيل

فَعَالِيل

فَوَاعِيل

Rule V. Substantives or adjectives of five letters having for their penult any one of the three long vowels **ا**, **و**, and **ي**, form their plural by inserting one alef between the second and the third letters, and changing the penult into **ي**. (If the penult be **ي** itself, no change takes place.)

Singular.	Meaning.	Plural.
سلطان	An emperor	سلاطين ..
دينار (for دينار)	A dinar (coin)	دنانير
قنديل	A lamp	قناديل
مسكين	A poor man	مساكين ..
شیطان	Satan.....	شیاطین ..
تنور	A furnace	تنانیر
موجود	A thing presented	مواهب ..
اقلیم	A country, a region	اقالیم
ینبوع	A fountain, a spring.....	ینایع
میدان	A camp, a plain	میادین ..
میهن	A fortunate man	میامین
مولود	A son.....	موالید
میزان (for میزان)	A balance	موازين ..
میثاق (for میثاق)	An agreement	مواثیق
مندیل	A towel, a napkin.....	مندایل
مقدار	A quantity, a measure...	مقادیر
مفتاح	A key	مفاتیح
مضمون	A purport, a meaning ...	مضامین ..

Singular.	Meaning.	Plural.
محراب	An altar.....	محارِب ..
فرمان	An order, a mandate ...	فرامِین ..
تصویر	A picture	تصاویر ..
استاذ	A preceptor	استاذین ..
تلمیذ	A disciple	تلامِیذ
دِهقان	A peasant	دهاقِین ..
مِزمار	A flute	مِزامِیر
دکان	A shop	دکائِین
برهان	A proof	براهِین
ترکیب	A compound	تراکیب
تصنیف	A literary work.....	تصانیف ..
تفریق	An interval, a distinct part.	تفاریق
تفسیر	A commentary	تفاسِیر
تفصیل	A distinct discourse, a division.	تفاصِیل
تقریر	A recital	تقارِیر
تغلیب	A change, a revolution..	تغالیب
تقویم	An almanack	تقاوِیم
تقدیر	Destiny	تقاوِیر
تکلیف	An imposition, a burden.	تکالیف ..
تمثیل	A picture, an image.....	تماثِیل

Singular.	Meaning.	Plural.
تنقيص	A defect, a deficiency ...	تناقص
توقيع	A royal letter	تواقيع
تہواش	A crowd, a mob	تہاویش
تہویل	Fear, terror	تہاویل
صندوق	A box	صنادیق
ثعبان	A long and bulky serpent.	ثعابين
آباریق	A water-pot	آباریق
اسلوب	A way, a manner	اسالیب
اکاذوب	A lie, falsehood	اکاذیب
خرطوم	The trunk of an elephant. ..	خراطیم
دستور	A rule, a record, a formula.	دساتیر
مملوک	A slave	ممالیک

(a). If the second letter of the singular be alef, no alef is inserted between the second and the third letters; but one و is inserted between the first and the second letters (the second letter, alef, of the substantive serving the purpose of the alef to be inserted).

Singular.	Meaning.	Plural.
خاقان	A king	خواقین
جاموش	A buffalo	جوامیش

Singular.	Meaning.	Plural.
تاریخ	An epoch, date, history..	تواریخ ..
تابوت	A coffin.....	تواییت ..
جاسوس	A spy, a scout	جواسیس ..
قانون	A canon, a regulation ...	قوانین

6th Class—

*Singular measure.**Plural measure.*

فعلول or فعلل

فعالِل

Rule VI. Foreign words of four or five letters form the plural by inserting one alef between the second and the third letters, moving the letter, preceding the final, by the vowel 'zir,' and adding *z* at the end. If the penult be و, it is omitted and the letter preceding it is moved by 'zir.'

Singular.	Meaning.	Plural.
فلسوف	A philosopher	فلاسفر
اسقف	A bishop	اساقفد ..
قبرص	An emperor, Cæsar	قباصر ..

7th Class—

*Singular measure.**Plural measure.*

فاعِل or فاعِل

قوا عِل

Rule VII. Substantives of four letters having one alef as their second letter (with or without the letter *z* at the end) form the plural by inserting one و between the first and the second letters. The final *z* is omitted in the plural.

Singular.	Meaning.	Plural.
باطن	An interior part	بواطن
تابل	An herb with which the meat is seasoned.	توابل
تابع	A follower, a dependency.	توابع
ثاني	The second	ثواني
ثاقل	A coin of good weight..	ثواقل
ثاقب	A glittering star	ثواقب
ثابت	A fixed star	ثوابت
جاذب	An allurements	جواذب
عائد	A return, a profit	عوائد
عائق	A hinderer	عوائق
عاطف	A favour, an affection ...	عواطف
عارض	An accident	عوارض
رابط	A connection, a relation.	روابط

Singular.	Meaning.	Plural.
راحله	A camel of burden, a caravan.	رواحل ..
رایحه	An odour, a perfume ...	روائح
دائره	A circle	دوائر
خارق	An unusual thing, a miracle.	خوارق ..
خاطر	The mind, a thought ...	خواطر
جاده	A path, a highway	جواد
جارج	A limb of animals.....	جوارح ..
جاریه	A ship, a female slave ...	جواریه ..
جایزه	A gift, a reward	جوایز
خاتم	A signet-ring	خواتم
جامع	A mosque	جوامع
جانب	A side, a part	جوانب ..
حادثه	An accident	حوادث ..
حاسته	A sense	حواس
خاصه	A property, a virtue.....	خواص
ساحل	The sea-shore	سواحل
شاغل	An affair	شواغل
شارع	A high-way	شوارع
شاهد	A witness	شواهد
شاهق	A high mountain	شواہق

Singular.	Meaning.	Plural.
صاعقة	A thunderbolt	صواعق
صاحبة	A female companion.....	صواحب
صوارف	A prodigal.....	صوارف
ضابط	A custom, a rule	ضوابط
ضارب	A she-camel striking the milk.	ضوارب
طائفة	A band of people.....	طوائف
لاحق	Dependency	لواحق
لازم	Important, necessary ...	لوازم
نادرة	A curiosity	نواذر
نافل	An extraordinary thing.	نوافل
قافية	Rhyme	قوافي
هلك	Perishing	هوالك
هامة	The reptile.....	هوام
دابة	A beast	دواب
نازل	A misfortune, a calamity.	نوازل
نائب	An accident, an adver- sity.	نوائب
ناهي	A prohibition, a thing forbidden.	نواهي
ناحي	An environ, a border, a territory.	نواحي
مائدة	A table covered with meats.	موائد

Singular.	Meaning.	Plural.
موانع	A prohibiter, an obstacle.	موانع
لوا مع	A light, a ray	لوا مع
لوائم	A slander, an accusation, a fault.	لوائم
قواعد	A rule, a prop	قواعد
فوائد	A gain, a profit.....	فوائد
فواكه	A fruit	فواكه
فواضل	A benefit	فواضل
فواائح	An odour	فواائح

8th Class—

*Singular measure.**Plural measure.*

فَعِيل

أَفْعَال

Rule VIII. Substantives or adjectives of four letters form the plural by prefixing one alef and adding one alef at the end, omitting, at the same time, the penultimate letter.

Singular.	Meaning.	Plural.
غني	A rich man	أغنيا
سخي	A liberal man	أسخيا
تقي	One who fears God, a pious man.	أتقيا

Singular.	Meaning.	Plural.
وَلِيّ	A friend.....	أُولِيَا
حَبِيب	A friend.....	أَحْبَا (for أَحْبِيَا)
صَدِيق	A sincere man	أَصْدَقَا
طَبِيب	A physician	أَطْبَا (for أَطْبِيَا)
زَكِيّ	A virtuous man.....	أَزْكِيَا
نَبِيّ	A prophet	أَنْبِيَا
شَقِيّ	A wretched, wicked man.	أَشْقِيَا
قَرِيب	A relation	أَقْرَبَا
قَوِيّ	A powerful man	أَقْوِيَا

9th Class—

*Singular measure.**Plural measure.*

فَعَالِي or فَعَالِي or فَعَالِي فَعَالِي

Rule IX. Substantives or adjectives consisting of four letters form the plural by changing the final letter (if it be ا) into ي, inserting one alef between the second and third letters and moving the initial by 'fatha.'

Singular.	Meaning.	Plural.
صَكَرَا	A plain	صَكَارِي ..
عَذَرَا	A virgin	عَذَارِي ..
فَتَوِي	A sentence of a judge ...	فَتَاوِي
حَبَلِي	A pregnant woman	حَبَالِي
دَعَوِي	A claim, pretension	دَعَاوِي

10th Class—

*Singular measure.**Plural measure.*

فَعْلَةٌ or فَعْلَةٌ or فَعْلَةٌ

فَعْلٌ or فَعْلٌ

Rule X. Substantives of four letters including the obscure * (sometimes written as ت) form the plural by omitting the final letter, moving the second letter by 'fatha,' and the first by 'zamma' (if the substantives be on the measure فَعْلَةٌ or فَعْلَةٌ) or by 'kasra' (if they be on the measure فَعْلَةٌ).

Singular.	Meaning.	Plural.
تَكْفَرُ	A present, rarity	تَكْفَرٌ
صُورَةٌ	A form or figure	صُورٌ

Singular.	Meaning.	Plural.
قَرِيْر	A village	قَرِيْر
نَقْطَة	A point, dot	نَقْطَة
دَوْلَة	Riches, a state	دَوْلَة
عِلَّة	Infirmity	عِلَّة
ثَلَاثَة	A flock of sheep	ثَلَاثَة
مِلَّة	A nation	مِلَّة
جِيفَة	A carcass	جِيفَة
قِصَّة	A fable, a narrative	قِصَّة
نَوْبَة	A turn, a period	نَوْبَة
نَكْتَة	A witticism	نَكْتَة
مَنْعَة	A claim, an obligation...	مَنْعَة
قِيَمَة	A price, a value	قِيَمَة
غَمَصَة	A grief, sorrow.....	غَمَصَة
سُنَّة	The law or saying of Mohammad.	سُنَّة
دُرَة	A pearl	دُرَة

Singular.	Meaning.	Plural.
خطبة	A sermon	خطب
حيل	A deceit, a snare	حيل
حكم	A knowledge, a science.	حكم
حص	A lot, a share	حصص
ثقب	A hole... ..	ثقب

11th Class—

Singular measure. فاعل *Plural measure.* فعال

Rule XI. Substantives of four letters form the plural by the transposition of the second and third letters, moving the first letter by 'zamma' and putting the sign 'tashdid' over the second letter which was the third letter of the singular.

Singular.	Meaning.	Plural.
حاكم	A governor	حكام
كاتب	A writer	كتّاب
خادم	A servant	خدّام
حارث	A farmer	حرّاث

Singular.	Meaning.	Plural.
عاشق	A lover	عُشَّاق
طالب	A student	طُلَّاب
ساكن	An inhabitant	سُكَّان
زاهد	A monk, a pious man ...	زُيَّاد
حاضر	A person present, a spectator.	حُضَّار
حاجب	A porter, a door-keeper.	حُجَّاب
حاج	A pilgrim.....	حُجَّاج
جاهل	An ignorant person	جُهَّال
كافر	An unbeliever, an infidel.	كُفَّار
عابد	A monk.....	عُبَّاد

12th Class—

*Singular measure.**Plural measure.*

فُعِلَ or فُعِيلَ or فُعَيْلَة

فُعُل

Rule XII. Substantives of four letters form the plural by shaking off the third letter and moving the first and second letters by 'zamma.' The final * is omitted in the plural.

Singular.	Meaning.	Plural.
كتاب	A book	كُتُب
سُرير	A throne	سُرُر
سفينة	A ship	سُفُن
صَاحِفَة	A book, volume	صُكُف
فِعال	A handle of an axe	فُعال

13th Class—

Singular measure. *Plural measure.*
 افعال or فَعْل or فَعْل or فَعْل . اَفْعَال

Rule XIII. Triliteral substantives or adjectives of any one of the above measures, take one alef before their initial and one alef after their medial, to form the plural.

Singular.	Meaning.	Plural.
بَيْت	A couplet, a distich	اَبْيَات
ثَمَر	A fruit, an advantage ...	ا_ثَمَار
جَد	A grandfather	ا_جَدَاد
حِين	A time	ا_حْيَان
خَبَر	A news, an information..	ا_خَبَار

Singular.	Meaning.	Plural.
آداب	Civility, a moral	آداب
ادیان	A way, a religion	ادیان
اذقان	A chin, a beard	اذقان ..
ارباب	A lord, a master	ارباب
ارزاق	Livelihood.....	ارزاق ..
ارکان	A pillar, a foot	ارکان
ارواح	A soul	ارواح
ازواج	A mate, a wife	ازواج
اخیار	Virtue, good.....	اخیار
ازهار	A blossom.....	ازهار
اسباب	A cause, a means.....	اسباب
اسفار	A travel, a volume	اسفار
اسرار	A secret.....	اسرار
اسقام	Sickness	اسقام
اسماع	The ear	اسماع
اسنان	Tooth, age	اسنان
اشجار	A tree	اشجار ..
اشخاص	A person	اشخاص ..
اشعار	A verse	اشعار
اشغال	An employment	اشغال
اشكال	A figure.....	اشكال
اصحاب	An associate	اصحاب ..

Singular.	Meaning.	Plural.
صدف	A shell, a mother of pearls.	اصداف ..
صنم	An idol	اصنام
صنف	A sort, a kind	اصناف ..
صوت	A voice	اصوات ..
ضد	An opponent.....	اضداد ..
ضلع	A rib, a collectorate ...	اضلاع
طرف	A side	اطراف ..
طور	A way	اطوار
عدد	A number	اعداد
علم	A banner	اعلام
عمر	A life, an age	اعمار
عمل	An action	اعمال
عون	An assistant, aid	اعوان
غیر	A stranger	اغیار
فرد	A single verse	افراد
فعل	An action	افعال
فلک	The sky.....	افلاک
افق	The horizon	آفاق
فوج	An army	افواج
فوه	A mouth	افواه
فیل	An elephant	افیال

Singular.	Meaning.	Plural.
قدح	A bowl	أقداح
قدم	A step	أقدام
قسم	A portion	أقسام
قطر	A district	أقطار
كنف	A port, a side	أكناف
لطف	A favour	ألطاف
لغز	An enigma	ألغاز
لقب	A title of honour.....	ألقاب
لوح	A plank, a table	ألواح
لون	A colour	ألوان
أمل	A desire, a hope	آمال
مثل	An example	أمثال
مرض	A disease, a malady.....	أمراض
مصر	A city.....	أمصار
ملك	A property	أملاك
نعم	A camel.....	أنعام
نفس	Breathing, a word	أنفاس
نور	A light	أنوار
نوع	A kind, a variety	أنواع
وتد	A pole, a peg	أوتاد
ورد	A sort of prayer	أوراد

Singular.	Meaning.	Plural.
ورق	A leaf	اوراق ..
وبش	A vagabond, a stroller.	اوباش
وزن	A weight or measure ...	اوزان
وصف	An attribute, a quality...	اوصاف ..
وضع	A position, a situation...	اوضاع
وقت	A time, a season	اوقات ..
وهم	An opinion, an imagination.	اوهام
وقف	A pious bequest	اوقاف ..
وطن	A mother country	اوطان ..
وصل	A joint, a union.....	اوصال
نهر	A river	انهار
نظر	A look	انظار
نسل	A progeny.....	انسال
نسب	A pedigree	انساب
نجس	An impurity	انجاس ..
موج	A wave	امواج
لفظ	A word	الفاظ
لحن	A musical note, a sound.	الحن
الم	A pain, a grief.....	آلام
كتف	A shoulder	اكتاف ..
قوم	A nation	اقوام
قول	A word	اقوال

Singular.	Meaning.	Plural.
قلم	A pen.....	اقلام
فهم	An intellect	افهام
فكر	A meditation, a thought.	افكار
فضل	A virtue.....	افضال
غلّ	A yoke, a chain.....	اغلال
عرض	An honour, reputation ...	اعراض
عذر	An excuse	اعذار
عين	An eye, a grandee	اعيان
عيد	A festival	اعياد
عصر	An age, a time	اعصار
عرش	A throne, a chair of state.	اعراش
غدر	A fraud, a perfidy.....	اغدار
ظهر	Afternoon	اظهار
ظفر	A nail, a claw	اظفار
طفل	A child, an offspring ...	اطفال
ريح	Wind.....	ارياح
رقم	A book, a memoir	ارقام
رطل	A pound, a cup.....	ارطال
رحم	A womb, a relation	ارحام
ذيل	A skirt, a lower part of anything.	اذيال
دور	An orb, a revolution, an age.	ادوار

Singular.	Meaning.	Plural.
دغل	A vice, a corruption.....	ادغال
خلف	A nature, a disposition.	اخلاق
خلف	A successor	اخلاف
حكم	An order, a decree	احكام
جنس	A kind, a sort, a thing... ..	اجناس
جسم	A solid body.....	اجسام
جرم	A body.....	اجرام
اجل	A fixed period, death	آجال
اثر	An impression	آثار
تابع	A follower.....	اتباع
اجر	A rent, a price	آجار
احد	A unit, an individual	آحاد
ازل	Eternity.....	آزال
الف	A thousand	آلاف
عم	A paternal uncle	اعمام
اذن	The ear or the lobe of the ear.	آذان
يوم	A day, time	ايام (for ايوام)
جزء	A part, an ingredient	اجزاء
شبه	A likeness, an equal.....	اشباه

(a) Substantives having one alefe-mamdooda (the long alef) as their initial letter, do not take any alef before their initial, but they take only one alef after their medial.

Singular.	Meaning.	Plural.
آفت	A danger	آفات
آلت	A machine.....	آلات
آكل	The chief of a tribe	آكال
آيت	A miracle, a verse of the Qoran.	آيات

(b) Substantives having one alefe-mamdooda (the long alef) as their medial letter, take one alef before the initial and one و after their initial, without taking any alef after their medial.

Singular	Meaning.	Plural.
باب	A chapter, a gate.....	أبواب
حال	A condition	أحوال
عام	A year	أعوام
مال	A property, wealth	أموال
جار	A neighbour	أجوار
جام	A cup.....	أجام
خال	A maternal uncle.....	أخوال

Singular.	Meaning.	Plural.
دار	A house, a mansion.....	أدوار
قاع	A plain	أقواء
كاخ	A cottage	أكواخ
نار	A fire.....	أنوار
نال	A liberal man	أنوال
غار	A cavern	أغوار

(c) Triliteral adjectives, when they take the alef of the comparative degree, form their plural by taking one alef after the medial only, without having any alef before their initial.

Singular.	Meaning.	Plural.
افضل	More excellent	أفاضل
أكبر	Greater	أكابر
اوسط	Middler.....	أواسط
اصغر	Smaller	أصاغر
اعظم	Greater	أعاضم
اعالي	Higher	أعالي
اقرب	Nearer	أقارب
اکرم	More charitable.....	أكارم
امجد	Greater	أمجاد

14th Class—

*Singular measure.**Plural measure.*

^وفعل or ^لفعل or ^وفعل or ^وفعل . ^وفعل

Rule XIV. A few substantives of three letters form the plural by prefixing one alef to them, moving the second letter by 'zamma' and depriving the initial of its vowel-point.

Singular.	Meaning.	Plural.
^و وجه	A face	^و أوجه
^ل جبل	A hill.....	^و أجبل
^و رجل	The foot.....	^و أرجل
^و قفل	The bolt of a door.....	^و أقفل

15th Class—

*Singular measure.**Plural measure.*

^وفعل or ^وفعل or ^وفعل or ^وفعل or ^وفعلة or ^وفعلة . ^وفعال

Rule XV. Substantives of three letters form the plural by inserting one alef between the medial and the final, and moving the initial by 'kasra.'

(a) The final *z* is omitted in the plural.

Singular.	Meaning.	Plural.
بَـاِـر	A sea.....	بَـاِـر
قَدَح	An arrow	قَدَاح
رَمَـح	A spear	رَمَاح
رَجُل	A man	رِجَال
قَصْع	A dish	قِصَاع
قَلْع	A fortress	قِلَاع
رَقْع	A short letter	رِقَاع
جَبَل	A mountain	جِبَال
رَقَب	The neck	رِقَاب
بَقْع	A place	بِقَاع
بَلَد	A city	بِلَاد
بَنَت	A daughter	بِنَات
ثَمَر	A fruit	ثِمَار
بَطَل	A brave man, a warrior.	بِطَال
جَبْه	A forehead	جِبَاه
جَذْع	A young man or animal.	جِذَاع

Singular.	Meaning.	Plural.
جِهَت	Face, surface.....	جِهَات
نَعْل	A shoe, a horse-shoe ...	نَعَال
عَظْم	A bone	عِظَام
شَعْب	A mountain-path	شُعَاب
رَمَل	Sand	رِمَال
خَصَل	A good manner.....	خِصَال

16th Class—

*Singular measure.**Plural measure.*

فِعْل or فَعْل or فَعِل or فَعَل.

فَعُول

Rule XVI. Many trilateral substantives form their plural by inserting one 'waw' between the medial and the final and moving the initial by 'zamma.'

Singular.	Meaning.	Plural.
أَصْل	A principle, an origin ...	أُصُول
أَمْر	A business	أُمُور
بَاحِر	A metre (of prosody) ...	بُحُور

Singular.	Meaning.	Plural.
نقل	A copy, a history	نَقُول
بيت	A house.....	بُيُوت
جلد	A skin, volume.....	جُلُود
جند	An army	جُنُود
حب	A grain (of wheat, &c.)	حَبُوب
حد	A limit, a frontier.....	حُدُود
حرب	A war.....	حُرُوب
حرف	A letter, a particle (in grammar)	حُرُوف
حق	Just, right, duty	حَقُوق
دين	A debt	دِیُون
ذكر	A remembrance	ذِکُور
سيف	A sword	سِیُوف
شرح	An explanation.....	شُرُوح
شرط	A limitation	شُرُوط
شر	A wicked thing.....	شُرُور
شیخ	A doctor (a religious title),	شُیُوخ

Singular.	Meaning.	Plural.
ضرب	A blow	ضروب
فن	A science	فنون
علم	A science	علوم
ظرف	A vase, a vessel	ظروف
طير	A bird	طيور
صنف	A kind, a species	صنوف
صف	A rank, a file	صفوف
شهر	A month	شهور
شمع	A candle	شموع
سقف	The roof of a house	سقوف
رمز	A mystery	رموز
رقم	A character, an inscription.	رقوم
رسم	A custom, a canon	رسوم
دور	An age, a time	دور
دمع	A tear	دموع
ظن	An opinion	ظنون

Singular.	Meaning.	Plural.
عَرَق	A vein	عُرُوق
عَهْد	A promise	عُهُود
عَيْن	An eye	عُيُون
عَيْب	A vice, a fault	عُيُوب
غَم	A grief	غُمُوم
فَرَش	A bed, a couch	فُرُوش
فَصْل	A decision, a section, a season of the year.	فُصُول
فَلَس	A coin	فُلُوس
مَلِك	A king	مُلُوك
نَجْم	A star	نُجُوم
نَذَر	A gift, an offering	نُذُور
نَفْس	A soul	نُفُوس
قَصْر	A palace	قُصُور
بَرْج	A minaret	بُروج
ثَقْب	A hole	ثُقُوب
جَمْع	A crowd	جُمُوع

Singular.	Meaning.	Plural.
جيش	An army	جيوش
جيب	A collar, a pocket	جيوب
شمس	The sun	شموس
هم	Care, affliction	هوم
وحش	A wild animal	وحوش
وجه	A face, an aspect	وجوه
نكبة	An adversity	نكوب
نقد	A sum of ready money...	نقود
نقش	A picture, a dot on dice.	نقوش
نعت	An encomium, a praise	نعوت
كسر	A fracture, a fractional part.	كسور
قيد	A chain	قيود
فهم	An intellect, an understanding.	فهوم
فيض	An over-flowing of water.	فيوض

165. *The Plural of the Plural.* جمع الجمع .

واحد	Meaning	جمع	جمع الجمع
اسم	A noun ...	اسماء	اسامي
يدي or يد	A hand ...	ايدي or ايد	اياسي
رسالة	An epistle.	رسائل	راسيات
بيت	A house ...	بيوت	بيوتات
اصل	A principle	اصول	اصولان
فيض	An inundation.	فيوض	فيوضات

166. A few words are given below, which it is difficult to bring into rules.

Singular.	Meaning.	Plural.
غلام	A youth, a slave	غلمان
صبي	A young boy.....	صبيان
غزال	An antelope	غزالان
اخو or اخ	A brother	اخوان
عنكبوت	A spider	عنكب
عندليب	A nightingale	عنادل
بلد	A region	بلدان

Singular.	Meaning.	Plural.
انسان	A man	ناس or اناس
عدو	An enemy	اعداء
جائع	A hungry man	جياع
طاوس	A peacock.....	اطواس
حديث	A saying	احاديث
خلق	People.....	خلايق
ا بكم	A dumb man	بكم
بلا	A misfortune, a calamity.	بليات
عضو	A member, a limb	اعضا
اول	The first, a beginning ...	اوايل
آخر	An extreme, an end.....	اواخر
امر	A command, a mandate.	وامر
مكاره	A trouble, a misfortune.	مكاره
كفو	An equal, a cast	اكفا
حاجت	A need, a wish	حوائج
يتيم	An orphan.....	يتامي
ولايت	A region	ولايا
شيخ	A holy man, a darvish...	مشائخ
ساعت	An hour, a time	ساعات
عادت	A habit, a mode	عادات

Singular.	Meaning.	Plural.
سید	A lord (especially a descendant of Mohamad.)	سادات ..
زاویر	A cell, a corner, a monastery.	زوايا
رایت	A standard, an ensign...	رایات
دار	A house, a mansion	دیار
دوا	A medicine	ادویہ
دعا	A prayer, a compliment.	ادعیر
رئیس	A chief of a village	روسای

THE END.

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